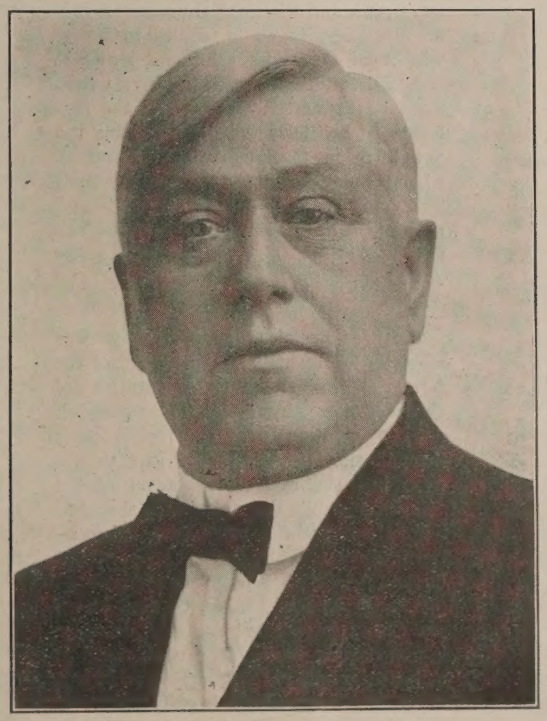
The Universalist Leader

A Journal of Tomorrow

Boston June 18, 1921 Chicago



Robert E. Hicks

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

It is time for the rank and file of us solemnly to warn our government that in the future we may feel forced to refuse to support it if it shall see fit to involve this country in war. And for the express reason that there is plenty of opportunity now to prevent the occurrence of future wars if our government will do the right, the wise, the humane, the obvious things! . . . It is high time for us Christians to proclaim in terms that can not be misunderstood, and that shall be heard, that the destruction of human life for any cause is the worst of all human crimes, in war as well as in peace. (*Rev. Franklin Knight in the Churchman.*)

υ λ

The ladies have the vote. Just exactly how many of them it has not been precisely ascertained. Mr. Will Hays thinks about fifteen millions of them. . . . In any event, and whatever the number, it is an appalling prospect to political managers who must sway and color and influence and "deliver" this vote. These new voters must be "educated," and when the old-fashioned politician talks of educating the vote he means teaching it to jump through a hoop or play dead at the word of command. Tammany has such an educated vote and most of the time it is in power in New York City. (*Edmund G. Lowry in the New Republic.*)

υ λ

Neither Prussia nor Germany was officially represented at the funeral of the former Kaiserin. The representatives of the ancient royal, aristocratic, and feudal, not to mention military, *regime* went through the forms of sorrow in a sincere way; but the masses in control of the socialist republic did not rise *en masse* to make the dirge of sorrow a hymn of counter-revolution, as the Junkers hoped would be the case. No! Whatever else may happen in the land of Luther, Goethe, Marx, and Ebert, the saddler president, monarchy is not coming back. The mass trend is toward the left, not the right; and it will move in precise ratio with the justice of the Allies' treatment of the troubled nation. (*Advocate of Peace.*)

υ λ

More hats would be up for a federal department of education if that had not been so lately an item in which Germany led the world. (*Boston Herald.*)

υ λ

There's always danger in disarmament. Look at the way some of Colonel Harvey's critics have been acting since he discontinued *Harvey's Weekly*. (*Marion Star.*)

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All its resources are at the service of our Church and our faith.

Its opportunities for service are far greater than its resources.

It needs additional funds for missionary publications.

It needs endowed subscriptions for college and public libraries.

It will receive annuity funds, paying interest to the donor for life.

THE Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

The steps of evil will never reach the summit of good.

* *

Better the memory of the good than the epitaph of the great.

* *

A dazzling vision will lure, but sober judgment must pick the way.

* *

Death separates our bodies for a time, but brings together our souls at once.

* *

One may be poor in the things he needs, but rich in the things he does not want.

* *

The successful man is the one who does a little better than was expected of him.

* *

Too many of us go about tinkering with the times instead of mending the men.

* *

The church you long for is in your own heart, to be released only by your own effort.

* *

There are those who would not steal a cent from a friend, but do not hesitate to steal from God.

* *

That man is not very high in religion or art who glorifies himself at the expense of those he thinks lower down.

* *

Journalists seem more disturbed by the literary style of various Presidents in saying things than by what they say.

* *

Nothing is more pitiable than the man who has lost his own self-respect while gambling to buy the respect of others.

* *

The commonplace daisy is made immortal by the poet and in return the poet is made immortal by the commonplace daisy.

* *

The man alone on a desert isle can have independence, he can have his way, equal rights, fair play, justice, but the chances are he will quarrel with himself before a week has passed.

The Sermon but a Factor

A great many laymen and ministers have the conviction that the sermon is the whole thing in religious worship. It is true that we judge of the worth of the candidate by the kind of sermon he preaches, and when we talk of our churches we tell with pride of the fine sermonizer we have—that is if we can! And if it be that the church falls into a decline, we lay it all to the preaching and the preacher, who does not measure up to our expectations. All of which is because we have lost our sense of proportion, and do not know what we are talking about. The big congregations and the generous support are very often commanded by the poorest preachers, if we are to judge by technical standards, and we all know that we would not go across the street to hear the average sermon all by itself, free from all the forms of worship. It is but a part of a service of worship, an important part to be sure, but quite as often it distracts from the service of worship as aids it. There are ministers who are great preachers and yet failures, because they leave the most important part of the service, which is full of the loftiest fruits of human history and the noblest aspirations of man, to grind all the week on their own little personal sermon. The one thing necessary for the minister is to keep his balance in the pulpit.

* *

PUTTING UNIVERSALISM AT WORK

THE *Leader* has frequently insisted that Universalism is not only a theology but also a working philosophy of life. As Dr. Hall so splendidly put it in his book, it is faith in common people. The greatest thinker in our early history, Adin Ballou, in an age when a belief in human depravity was general, insisted that our social and international problems could be solved by treating human beings as children of God instead of children of the devil. Orthodox Christianity has come to spiritual paralysis through its continued disbelief in humanity.

From time to time *The Leader* has told chapters in the thrilling story of how a clothing business in Cincinnati has been built on Universalism as a working philosophy of life. Those who know most about Arthur Nash's work believe it to be the beginning of an industrial revolution. Now Arthur Nash is an avowed Universalist, knowing our faith and applying

its philosophy intelligently. Therefore we might reasonably expect results.

This week we are telling the story of Robert Hicks and his Specialty Salesmen Association. Robert Hicks is not a Universalist. Large numbers of those he calls specialty salesmen Universalists would describe as mere peddlers, but the answer is the same as among the garment workers of Cincinnati: *Apply Universalism to life and it works.*

* * *

LOOK OVER THE FENCE

WE are gathering or creating a great many different organizations in connection with our work as a church, and they are full of promises of good, but occasionally potential with evil. There are those who do not seem able to grasp the activities and purposes of the church when they are all coordinated and functioning as one single organism. They can see the specific work of their own department and discern their own job, but they do not so relate all these different organizations as to make a living entity.

For example, we have people working in the Sunday school who do not see any of the values of the Mission Circle, or the Comrades, or of the church itself; they have a lot of blind spots for everything outside of their own specialty. There is no question of the value of specialization, no question of the value of the Sunday school as basic to the church and about everything else in religious work; there is no question as to the value of Mission Circle work and the Young People's work, and the Comrades' work, but these and all other organisms are but means to an end which functions through the church, and to get the best results all must work together.

So we are saying to those in one department: Look over the fence into the other fields of service; your work is undoubtedly on your side of the fence, but it is no less on the other. Here our Sunday schools took up the mighty task of feeding the starving children of Armenia, and immediately it became our work, the work of and for all of us. The young people must help, the women must help, all the church members must help, for it was not Sunday school work alone, it was the work of the Universalist Church put in the hands of the Sunday school to administer, and nobly has the trust been administered. In great faith the women have purchased and will refit the birthplace of Clara Barton, and make it a fine memorial of this great Universalist woman who translated her faith into life. This is the work of our women, to be sure, but it is the work of all of us. We who are in other fields of service must look over the fence to where this wonderful bit of church work is being done, and give a helping hand, for it is our work. When the Young People gather in Chicago for their National Convention, every person in any field of service in the Universalist Church, every member of the church from the oldest to the youngest, should feel a personal interest in the gathering and, looking over the fence on that side, should say, "We must be represented there, and be eager to co-operate in placing one or more of our young people in that glorious company."

That is, "Look over the fence" really means "Climb over the fence" and lend a hand in the spirit of co-operation. Open the mind until it can think in bigger boundaries than any one department alone. Think that every gain in any department by any organization is a gain for the whole church, and if there be a department that does not appeal to your tastes or your talent, just be glad because some one else is supplying that which you can not supply. We are poor indeed if we have not at least a cordial sympathy to give to our brothers and sisters over the fence in the next field.

* *

TWO DISASTROUS FLOODS

ONE was a flood of passion and the other a flood of water; the latter destroyed more lives and property, but the former carried with it more of shame. The outbreak of the terrible race riot in Tulsa, Okla., shatters the hope that the people of this great nation were becoming possessed of more self-control and more disposed to play fair in the game of life. Swept by the mob spirit, the name of the city and the state was stained with blood. Who began it is yet to be determined, though the mayor claims the "mob was led by white criminals who ought to have been shot." Certainly the law should have been enforced and order maintained by the mayor, but if he so easily resorts to the killing process, it is to be assumed that the mob spirit is pretty near the surface in the community. There is a class of men who need but a slight incentive to attack the other race, and when the attack is started it is too late for the law to begin killing. The thing should not be allowed to start, and prevention must begin back of the policeman, in the homes, the schools and the churches, and it must go on for generations until the body of our citizenry are a law unto themselves and everybody else.

The other flood, in Colorado, is said to have been due to the bursting of a dam, which carried away other dams and then swept into two rivers flowing through thickly populated places. Hundreds, it may be thousands, of lives were lost and the damage in property is incalculable. On the face of things it seems that "no one was to blame." No one could foresee such a disaster sweeping with frightful suddenness upon the helpless people. And there are some who will sit back and say "it was a mysterious dispensation of Providence." But we are confident that Providence knows, and it may be we shall know sometime, that back of it all, directly or indirectly, was slack work somewhere in the building of the dams, in the engineers' estimate of the possible pressure, in the taking of a chance, as when people rebuild their houses on the lava from the volcano which destroyed them before the running flood of destruction has cooled. So are thousands building their homes along the valleys, forgetful of the floods just held in check high above them. "Providence" was not in Colorado any more than in Oklahoma.

To most of us the floods are "way out there" and we are safe. But two such disasters should set us to sober thinking if we are wise. The floods of passion and the floods of water hang above us all in some degree, and prevention, which is far more important than rescue, in every case must begin back of the visible, in the invisible forces of the home, the school and the church.

"Fighting Bob" Hicks

HISTORY is biography. Behind every achievement is personality. Behind everything that goes right is a right man. Behind the National Specialty Salesman Association is the *Specialty Salesman Magazine*. Behind the *Magazine* is a man. To see him is not to see him. A short, chubby figure, a round sunny face, the laughing eyes of a schoolboy mocking the white hair above, a pervasive air of comfortable prosperity—surely all these reveal a man who has had an easy and untroubled life.

If you turn to the files of the New York papers for June, 1915, you will find the *World* and *Herald* and the rest of them commenting on a most unusual case. Here is a part of the story as the *Tribune* told it on June 11:

> The three tiny children of Robert E. Hicks paused in their romping now and then yesterday to wonder why their mother was crying. As evening approached Robert and Phoebe, the eldest of the trio, listened eagerly for a familiar tread on the steps outside of their apartment, on the top floor of 50 Horatio Street, and when no footfall reached their ears they asked why "papa" did not come.
>
> "He has gone away," their mother told them.
>
> Hicks was in a cell on Blackwell's Island. The long struggle with himself was over and his conscience had triumphed. After being arraigned in the United States court yesterday morning he was taken to the penitentiary to begin serving a sentence of ten months' imprisonment imposed upon him thirteen years ago. Until yesterday he had been a fugitive from justice.
>
> Directors of the Bowery Mission, at 227 Bowery, and the hallful of habitues of that thoroughfare were startled at the service held on the evening of Memorial Day, when Hicks, who had become an assistant leader at the mission, made the confession that resulted yesterday in his being placed in prison.
>
> "Thirteen years ago I was convicted in the Federal Court, and sentenced to serve ten months in the Kings County Penitentiary and to pay a fine of $1,000," declared Hicks, who is about sixty years old and white-haired. "Pending an appeal, I was out on bond. Anthony Comstock had the prosecution of my case in charge. I jumped my bail and have since been a fugitive from justice."

A month later the *Sun* had this item:

> Robert E. Hicks, owner of a printing shop at 638 Hudson Street, who startled his friends by confessing at a Bowery mission meeting one Sunday in June that he was a fugitive from justice and intended to give himself up so that he could square accounts with the Government by serving a term of ten months to which he was sentenced thirteen years ago for misusing the mails, was discharged from the Blackwell's Island penitentiary yesterday. President Wilson commuted his imprisonment and $1,000 fine on Friday last as soon as he heard the story of the workings of the man's conscience, but formalities delayed the arrival of the discharge papers at Warden Hayes' office until the first morning mail, and Hicks got the order to get ready to go just as he was about to leave his cell for a day's work in the penitentiary print shop.
>
> The news of Hicks' confession to take his punishment had sifted into the prison, and when the printer stepped forth in his street clothes a cheer passed from cell to cell. Shouts were still heard as the printer walked down to the landing to board the little boat for Manhattan.

Other men have done this. The Jean Valjeans are more real than romance, but most of them have turned away from the past and tried to forget it. "But some there be," says Plato, "who, having come out of the cave into the sunlight, remember their comrades, and go back to tell them of the light." To Robert Hicks it was not enough that he had cleared his own past. He must give himself to others. Had he been less practical, he might have been content to be a mission worker and spend his life trying to help back to manhood some of those who had well nigh ceased to be men. His homely common sense, however, told him that prevention was better than cure, and to *stay* right with God is better than to *get* right with God. So he undertook single-handed and penniless to fight with and for those who were doing the same sort of thing that he had done, not only to protect the victims but to save the victimizers as well.

Did it take nerve? Of course he knew every time he exposed a profitable swindle the story of his own past would be told over again. Did it take courage? More than once his life was threatened. Was it easy? Listen to the story of the *Magazine:*

"Before the first issue was printed, and when something like $1400 had been expended in advertising and preparation, the printing company decided to go no further. The president of the company offered me a position, but I said I was going to print the magazine. I still had $222 in the bank. The company said if I would promise to try to refund to them the $1400 which they had expended, they would get out the one issue for the money which I had in the bank, and would give me time to repay what I already owed them.

"The first issue was printed on these terms. I received a little revenue from advertising and subscriptions and was able to get out a second issue. I rented space in a real estate office for which I paid $2.00 a month. I had no money with which to employ a stenographer or other help. My wife, being a stenographer, took care of the correspondence for me. We could not get the magazine out regularly, but had to skip an issue now and then. Finally the printing company refused to extend further credit. I came to Chicago and induced a printer to get out one issue for me. A group of those whom I supposed to be my friends expressed a willingness to subscribe for stock on the installment plan, paying in something like $400 a month. The incorporation was completed and under the new management the issue for March, 1917, was printed. Immediately afterward, a meeting of the Board of Directors was held and I was discharged as editor and the magazine was suspended. The magazine had exposed and put out of business some of the friends of these directors, who had worked into the company in order to force its permanent suspension, though of course I did not know this at the time. The directors carried away the books, accounts, subscription list, and correspondence—everything except the office furniture.

"After they had gone I got up from my desk seeming down and out—absolutely crushed. I walked the streets with my hands clasped behind my back, an old man, dragging one foot after the other. But somehow I found myself, straightened up, threw back my shoulders, and told myself that so long as I lived the *Specialty Salesman Magazine*, edited by Robert E. Hicks, should be printed in some form or other!

"An evening or two after that I went home, and as we sat down to dinner my wife said, 'We have no milk for dinner. The milkman refused to deliver any because I could not pay for the milk last week. And Helen can not go to Sunday school on Sunday because she has no shoes.' A few evenings after that I carried the day's mail home with me as I had no time to attend to it downtown. I opened several letters and then came to one which read as follows:

> " '*Dear Mr. Hicks:*
>
> " 'I received to-day the one dollar which you forced the Ivanhoe Mfg. Co. of St. Louis to refund to me. This may not mean much to you, but it means to me a suit of warm underclothing which I so badly need. May God help you to keep up your fight for the poor people who are being robbed by firms throughout the country.'

"This letter was signed by a young woman residing in Nebraska. After opening several more letters I came to this one:

> " '*Dear Friend Bob:*
>
> " 'I received your check for $2.98 which you forced Martel of the National Art and Crayon Company to refund to me. I went to our bank here with your check and asked the banker to cash it for me. He said he did not know Mr. Hicks and could not cash the check. I told him who you were and what you were doing and what you had done for me. He said, "Hurrah for Hicks! I will cash his check any time." He gave me the money and do you know, Bob, what I did with the money? I went down the street to the shoe store and bought a pair of shoes. My feet were on the ground —I was almost barefooted. I shall never forget your kindness and help in getting the money which the National Art Co. stole from me.'

"I handed this letter to Mrs. Hicks. She read it, handed it back to me and said, 'It doesn't make much difference about Helen's shoes—she can wait. Don't worry about the little inconveniences here at home. Stick to your magazine, go ahead with this work you are doing and we will get along all right.'

"When I found myself discharged by the directors, the thought came to me, 'How can I break the news to Mrs. Hicks!' We did not have $5.00 in money. Our rent was due. I knew how patient she had been, how she had always encouraged me, but I feared to tell her the conditions that we were now up against. I went home and after dinner went into the kitchen where she was cleaning up the dishes and told her what had happened during the day. She said, 'Well, we can start all over again. We can get some one to take care of the children during the day, and I'll get a position somewhere as a stenographer. You can continue to work some way on the magazine. A part of my salary will support the home and the balance will help you. We must not give up now.'

"The magazine was not issued for the months of April, May, and June, 1917. It was the middle of June when the antagonistic Board of Directors resigned and turned back to me the books of accounts, subscription list, and correspondence. In the meantime five judgments had been secured by creditors. I finally succeeded in getting out the July issue. It was easier to get out the August, 1917, issue than it was the July. I continued to print the magazine until we entered the World War. Then it was necessary to reduce the size and to print one every other month. After the Armistice we did better, and presently I was enabled to meet my obligations from the receipts. For more than three years I could not take from the receipts more than from $8.00 to $15.00 a week. Now the magazine is one of the prosperous publications of the country. With its profits I have been enabled to do a much greater work than I could accomplish when I was not making anything, but was losing every month. The magazine has been built on confidence—lives and thrives because my readers stand shoulder to shoulder with me—'All for One and One for All.'

"I never expect to be what is commonly termed an old man, but I know that in the natural course of things I will some day be incapacitated and feeble—but never old. I just realize that some day I must stop by the wayside and rest."

Do not get the impression, however, that Mr. Hicks' magazine has been built merely on the exposure of fraud and the protection of the public from swindling. He would say that this is the least important side of his work. He is only incidentally satisfied with this side of it. His passion is for men. His office force is a family. When he bought a printing plant recently, the first thing he did was to raise wages. When the story of a fraud comes to him, the first thing is to investigate it, the next is to attempt to get the wrongdoer to give up his practises and make restitution if possible. Public exposure is the last resort to save the public. He is constantly seeking what he calls "man-building" articles for his magazine. The Rev. Charles A. Alden elsewhere in this number describes the organization into which he is putting his heart and money. It is his answer to the problem of how to help men to be better, not simply to keep them from being worse. His highest ideal for the National Specialty Salesman Association is to teach men who have done neither to respect themselves and their jobs. His absorbing aim is to make brotherhood the law of the common life. Few men are more bitterly hated by some men, still fewer more loved by many men and women and little children. Few men work harder than he does, or care less for the wages of work or even the rewards of success. Still fewer get more out of life.

To those who work with him and live with him and love him he is just "Bob Hicks."

But sometimes queer things happen in the crowded office on noisy Dearborn Street. It may be the case under discussion is that of a poor widow in a remote country town. It may be a city down-and-outer who from victim has turned to victimizer. But while you listen to his eager voice, the walls grow misty, and gleam as though hung with silk and gold, and one hears the bugle that blew at Roncesvalles, and the voice of Bayard. No, knight errantry did not go out with chain armor.

The New Deal a Square Deal

The Story of an Association of Salesmen Who Have Thrown the Business Joker into the Discard, Who Make an Ideal Real, Who Preach a Commercial Pentecost

Charles A. Alden

"YOUR young men shall see visions and your old men shall dream dreams" and your middle-aged men shall put them both into practise. It is the man who has gained some maturity of experience and yet retained much of the fire of youth who really gets things done. In years he may shade the so-called middle age, whatever that is, either way, but, possessing the background of actual human contacts plus an unexhausted virile enthusiasm, he is the potential soul of enduring achievement. There will be exceptions as to calendar age, both ways, which will prove the rule.

So when experienced salesmen, who have made good and want to make conditions better, sound the bugle of their clan for a square deal all along the business line, the visions of young men and the dreams of old men are going to be harnessed for the winning team of the commercial Marathon.

This is the proposition of the National Association of Specialty Salesmen. The bugle is sounding for their great convention in Kansas City, Aug. 4 to 7 inclusive. It is no flash in the pan. Forty-two salesmen from fourteen states inaugurated the idea in April, 1920. To-day more than eight hundred salesmen, representing every state in the Union, are in line, a solid phalanx demanding the square deal in business. They have a definite program to present for adoption. To its consideration in the Kansas City Convention they invite all the salesmen in the country who want to do their honest best for their customers and their employers instead of getting the best of either of them by any false pretense.

This program as outlined by those commissioned to make a plan is what might be called *a four-square square deal.* The justice of absolute fair play to all parties concerned in any business transaction is the corner-stone of the whole proposition which will be presented to those who gather at Kansas City for its final adoption and promulgation. From the day that convention adjourns will dawn a new era in American business and through that for the business of the world.

"All for one and one for all" is the slogan adopted in the constitution, which in the same article announces two unqualified demands: first, "The Squarest Kind of a Square Deal," and, second, "Honest Goods at Honest Prices." These are not mere rhetorical phrases. Behind them is the careful planning of men who have known the "selling game" for years, guided by sympathetic legal counsel, as good as the country knows. It is not a drive for new laws which legislatures may or may not pass. It is a movement to enforce laws already existing which these leaders believe to be adequate for all present demands in the job of cleaning up business.

Salesmen who are invited to join in this movement, to join the eight hundred salesmen already planning to be at Kansas City, and make this go in terms of a National Association, will benefit. Suppose we consider these men as members of the Association, as the first side of a four-square square deal. Concrete evidence will be presented concerning exactly what membership means to them in securing for them a square deal both from communities in which they sell and from employers whom they represent.

Exhibit A. On Oct. 3, 1920, L. S. James wired the office of the Association as follows, according to story in *Specialty Salesman Magazine:*

> "Wire C. J. Stanton, city attorney, St. Genevieve, Mo., laws with reference to taking orders for future delivery. I leave. Refuse to pay license. Write me St. Louis copy of your instructions to attorney."
>
> Action taken. City attorney advised of Interstate Commerce law. Mr. James advised to return at once and proceed with business, to go to jail if necessary. That in that event the office would arrange for Chicago bank to arrange bail through bank at St. Genevieve, counsel would be provided for trial, and sure vindication would be followed by suit against the local officials responsible for action.
>
> Result as shown by later communication under date of Nov. 29 from Mr. James to the office of the Association as follows: "I am pleased to advise you that I am still selling in St. Genevieve, Mo., and haven't been arrested or molested after receiving your letter. The city attorney and all city officials have given me every consideration. I am more convinced of the value of the N. A. S. S. to specialty salesmen than ever before. More power to the Association. Every salesman in the United States should become a member at once."

Exhibit B. Showing how the Association protects its members from any injustice imposed by their employers and how, according to the story published in *Specialty Salesman Magazine,* it stays on the job no matter how long it takes or how many obstacles appear in the road:

> On July 7, 1920, Mr. Don B. Whelan of Greenville, Mich., wrote the president of the Association with reference to a firm he had been doing business with. He stated that he had been treated unfairly and that the firm owed him three hundred and sixty-five dollars. Mr. Whelan was a member of the Association. Space forbids the writing of all the interesting details of the action taken by the Association when investigation proved Mr. Whelan entitled to protection. It was, the president says, "a hard case—the parties were not financially responsible—and at times it looked hopeless." But the result is told in a letter from Mr. Whelan, under date of Feb. 7, 1921:
>
> "Your letter enclosing check for $365 reached me the other day. Words can not express my thanks for what you and the N. A. S. S. have done to help me. These people held my money over a year, but I knew you would get it if it could be got. You have more forcibly impressed upon me the Association motto: 'All for one and one for all.'"

These two typical instances testify both the purpose and the power of the National Association even in its first few months. They suggest the possibilities for good. They evidence the intent of the determined men who are thus engaged, without personal profit, for prompt action based on such sound principles of both law and economics as to preclude all injurious reaction.

At once the method of procedure is revealed also: To base the act on the fact and then relate both to commercial righteousness, and then to publish the findings as widely as may be necessary to adjust the case in point and to minimize the probability of its recurrence.

The gait of investigation is not always swift, but it proceeds more surely with no danger of arrest for over-speeding. Every applicant for membership is investigated in his present contacts, including the selling proposition which he represents and the employer whom he represents. This Association courts the truth, the whole truth, and nothing but the truth.

The gate of investigation is always open. The N. A. S. S. after exercising all care in admitting a salesman still lays on him the obligation of future fair play. To his credit will be all his previous record of striving for the square deal policy, but that will not protect him if he fails to maintain the honor of the Association and the meaning of its emblem. There will be no room for mere rumor. But any definite charge against a member salesman, the goods he sells, or the employer he represents, will be investigated at any time, with much of the watchful but none of the waiting. The man who wears the button of the N. A. S. S. must give "the squarest kind of a square deal" or he will be relieved of his button at the earliest possible moment.

Modern Salesmanship. That is the name of the official organ of the N. A. S. S. It will be sent monthly to every member. From its first issue we may take the second side of the four-square square deal, which is that the Association protects the manufacturer who is giving a square deal as it protects its own salesman members. Here we read:

> Our square deal policy means a square deal from start to finish. The Association will protect manufacturers against dishonest salesmen as willingly and earnestly as it will protect our members against dishonest manufacturers.

This is not merely a paragraph of editorial endorsement, for it is based on the declared and specific "Objects and Purposes" of the Association program, in which we read:

> Second: To encourage and foster through its own activities and through the medium of affiliating clubs and its members:
>
> (A) Protection of specialty salesmen, the manufacturers and purchasers of specialties from specialty salesmen.

To excel in selling this Association does not open its membership to purchasers nor to manufacturers as firms. But all real salesmen and all sales managers, even including the member of a firm who actually directs his selling force, if able to show a clean record and willing to pledge a square deal in all future transactions, are eligible. This is an open and frank effort to mobilize thousands upon thousands of salesmen who believe not only that "honesty is the best policy" but that honesty is the only policy of enduring success, or that deserves any success. This mobilized force of virile, honest salesmen will wield the two-edged sword of publicity wherewith to protect the manufacturer from dishonest representatives and themselves from dishonest firms and thus to doubly assure the purchaser of securing the squarest kind of a square deal.

Hark, from the tomb! But it is not a sepulchral tone. It is the glad note of a new morning. A salesman being dead yet speaketh. This Association is the result of a suggestion made by the late William S. Grant, of Philadelphia, in a letter to Robert E. Hicks, editor of *Specialty Salesman Magazine*, whom, from the record of large achievement in cleaning up crooked business, Mr. Grant knew to be in sympathy with such a proposition.

From October, 1919, when that letter was published, the idea grew. One man, two men, and then the public call and forty-two men. Forty-two salesmen stopped selling, paid their own expenses, convened in Chicago and put in a full week in taking a spiritual inventory of business. They came from fourteen different states in response to this published suggestion. From that gathering resulted this National Association of Specialty Salesmen, now nearly a thousand strong, whose purpose, according to Mr. H. S. Alexander, in "Specialty Salesmen Barometer," is to restrain the trade of "those concerns selling 'junk' or using unfair and fraudulent methods."

Here, then, is the third side of the four-square square deal: To protect the purchaser of goods in precisely the same way that the Association protects first its own members and second the honest manufacturer. The following paragraph is from the pen of the president, Robert E. Hicks (who in his own *Specialty Salesman Magazine* has been successful in exposing and driving out of business many fraudulent mail order operators):

> The fly-by-night grafters, sometimes called "agents" or "peddlers," continue to go through the country deceiving the buying public as they have always done. Just how to drive this class out of business was a problem that caused your editor many restless nights and weary days. The organization of the National Association of Specialty Salesmen—the mightiest selling organization in the world—has solved that problem.

As an example of how honest manufacturers are responding to this method of protecting their customers, we quote the following from Arthur Nash, president of the A. Nash Clothing Company, 121 East Eighth Street, Cincinnati, whose name is now nationally known (Nashionally known, they say in Cincinnati) because their plant is operated under the Golden Rule:

> From now on it will be the policy of the A. Nash Company to have all their salesmen now employed join the Association as soon as possible, and all new applicants to belong, before putting them on. We want all of our salesmen to wear the emblem and carry the card of the National Association of Specialty Salesmen.

Now note that word about carrying the "card." Not only is the member of this Association expected to

wear constantly the N. A. S. S. button, as an emblem of honesty, but every member must carry his card issued by the Association, signed by its officers, giving his identification number and also showing the annual date on which his membership expires. Any purchaser can at once tell from this that he is guaranteed a square deal. The member of this Association stands identified so that any transaction with him can be traced, investigated, and adjusted if in the least it is falsely represented.

Then, last, and decidedly not least, is the fourth side of the four-square square deal, namely, to protect the salesman in his own individual character, his own soul. Here is the climax of this movement from the personally religious viewpoint, as the other achievements of it are from the socially religious outlook. How often have we heard it said that a man can't be successful in business and be a Christian. Just so we used to be told that a man couldn't be a good business "drummer" unless he drank whiskey.

If a man's business and his religion won't mix there is something wrong with one or the other or both of them. But again, we have the very human duty of preparing conditions so that divine law can operate. It is the purpose of the N. A. S. S. to prepare business conditions so that a man can be both a real Christian, using the word in its universal meaning, and a business success.

No wonder then that Arthur Nash says that this Association "will be as epoch-making as the Continental Congress." He recognizes it as the extension course of the Golden Rule in business. The four-square square deal puts financial profit in its proper place in the spiritual addition table, where it follows the seeking first the kingdom of God and His righteousness.

If this is not religion put to work then religion can never be translated from the intellectual and emotional into the practical. The letters N. A. S. S. may be translated as the "New American Sunday School." The text of the lesson is that human wrongs can never produce vested rights. Micah asked the question: "What doth the Lord require of thee but to do justly, love mercy, and walk humbly with thy God?" Nobody has ever answered with any satisfactory substitute, but business emphasis on the first of these requirements will go a long way toward making its simple rules a universal test of real religion.

The square deal eliminates both fiction and friction.

The square deal is both spiritual salvation and economic safety.

The square deal gives both prosperity and peace.

Patmos said: "The city lieth four square." The N. A. S. S. says that business that lieth four square will not lie at all.

This is "The Squarest Kind of a Square Deal."

The Religion of the Man in the Street

The Rev. Richard Roberts, D. D.

HAS the man in the street a religion? It all depends of course upon how you define religion. Prof. Gilbert Murray says that a man's religion is that which affords him an escape from the pressure of the common toil of life. But this will hardly do, for in that case you might have to say that in pre-prohibition days a man's religion was beer and his church the saloon. That was no doubt true in many cases; but as a generalization it would be a libel on the man in the street. If you say that a man's religion is the thing he loves and gives his life to, then I suppose every man has a religion of some kind, even if it only amounts (as in the case of the man in Anatole France's story) to the search for antique match-boxes or to a pretty taste in vest buttons. But that a man has a little private god of his own does not imply that he has dealings with God; and that is, at last, what we mean by religion.

I remember that in the English "New Theology" controversy, Mr. Campbell scandalized the devout by saying that "the Piccadilly *roue* was seeking God." This was of course only a shocking and ambiguous way of saying a very simple thing. The distinction of all human nature is that it has a sort of home-sickness for the unattainable, a vacuum in itself which is forever clamoring to be filled but which is never filled at all until it is filled by some kind of commerce with the Infinite. "Thou hast made us for Thyself" (Augustine's great words come naturally to mind here), "and our heart is never at rest until it rest in Thee." The tragedy of the Piccadilly *roue* is that he is not aware of the nature of his hunger and so goes the wrong way to look for provender. And that is the mistake that most of us make. What I think we usually mean by religion is the kind of faith and practise by which we can satisfy this ultimate need.

On the face of it, then, it would seem to be a fair inference that the man in the street has no religion at all nowadays. Personally, I do not think the inference quite fair or true; certainly it rests upon premises that we can not verify. For a man's religion is chiefly conducted out of sight; and we know not what hidden faith, what secret prayer, may be working in any man's life. But in any case, even if this inference is true, it would be a matter not for blame but for explanation. As things are to-day, I sometimes wonder that there is any religion left at all, especially in the life of large urban and industrial communities.

It is a well-known fact that conversions on the mission field decline in number in times of famine and physical stringency even despite the fact that the missions become generous providers of physical sustenance at such times. The concerns of the Spirit do as a rule require for their proper cultivation a certain release from the preoccupations of the flesh; and so long as the average man lives in conditions which entail either insecurity or insufficiency of life, it is hopeless to look for any significant efflorescence of religion.

But having made this generalization, it is now due to say that despite this handicap there is a great deal, if not of religion, of the beginnings of religion in the ordinary man. To begin with, he still retains a sense of the solemnity of the great critical occasions of life, even if it amounts to little more than calling

the parson in for a baptism, a marriage or a funeral. I would not care to say that this is as general to-day as it used to be, but it is still general enough to justify a denial that the man in the street is not religious. He may not be able to define the *something* which he supposes the parson's prayers to supply, but there is a very real awareness of the existence of some reality beyond the reach of sense. Call it a superstition, if you will; but a superstition is usually only an unbalanced truth.

There is further a very general, though not universal, sense of the need of "comfort," using that word in its original sense of reinforcement. This is partly a matter of temperament; and it is not universal because there are individuals who for the most part deem themselves sufficient unto themselves. But I find men of all sorts who have periods of depression, sometimes even of despair, who are stricken with a sense of their own insufficiency and to whom the burden of life seems to have grown too grievous to be borne. A man loses his job and his home is threatened, or his wife dies and he has to face life alone, and the children have to be looked after, and it is surprising how very simply and naturally a man in these circumstances will respond to suggestion that he take to his knees. The *instinct* is still there, however uncultivated and untutored it may be.

It may also be added that the man in the street has not lost or outgrown his interest in Jesus of Nazareth. He does not know much about him, and what little he does know is cloudy and mixed; but he is always glad to hear about him. This is particularly true of the intelligent worker who is not loath to contrast the Churches with Jesus. What impresses me here is not the fact that the man in the street is essentially a Christian, for he is not; but rather that the power of an idealized figure can always find him. He has in him somewhere an undying sensitiveness to the appeal of the perfect.

The trouble is that the Church does not and probably can not state itself intelligibly to him. This is partly due to a barrier of prejudice that he has erected between himself and the Church, and the Church itself is chiefly responsible for that. But that is another story into which we can not enter now. Chiefly, I think, the failure of the Church to reach the man in the street is due to its own foreign and archaic speech. The Church must somehow de-theologize its utterance and state its "good news" in terms of life. I have never yet known a man who went out on a street-corner and spoke sensibly and simply who did not gather a crowd that heard him gladly. But it is no use any more going out and making the traditional asseverations about sin and salvation; all this has to be retranslated into a popular and simple idiom. And there is no way of learning to do this except by going out and *trying* to do it. The Church must meet the man in the street on the level of his own thinking and at the angle of his own difficulty, and adapt its speech to that condition. Anyway, it will have to go out into the street to catch the man in the street. He is a shy fish who has to be stalked in his own waters; and it is foolish to lament that he doesn't come into the placid pools where we go fishing on Sundays, and where he can not find the diet that he fancies.

I have been using the word "religion" in a very restricted sense; and no one who is not a stickler for definitions would suppose that there is no more to be said. For of all things in the world, the most difficult is to say where religion begins and where it ends. The business of religion is first to reveal values, to communicate a principle of valuation which is also an attitude to life; and judged by this test, I imagine that few of us have much religion to boast of. As I understand it, the values which religion reveals are those which are universal, as opposed to those that are particular; and the difference which this principle of valuation makes to our attitude to life is the difference between self-regard and love. The truth about all of us is that we are all practical dualists, in whom self-regard and love are both active. And the result is that our lives tend to cancel out. The difference between us is one of degree rather than of kind; and in this light, I am not sure that the man in the street does not show up quite as well as the man in the Church. I do not find him more selfish, less brotherly, than the average church member; and he is certainly no harder to live with. The only moral that is worth drawing is that grace has a mighty job to carry out on all of us, whether we be men in the street or men in the Church; and the advantage that the man in the Church has is that, however faintly, he does try to come within hail of the sources of that strange unearthly power which can transform his self-regard into "the beauty of holiness" which is love. Perhaps he doesn't quite know all that he may be in for, for religion is a dangerous and upsetting experience when it takes a man in earnest; but at least, he is taking the risk.

The Reflections of Tertullian Browne

IV. Where is Einstein Taking Us?

WHEN that strange person Lady Hester Stanhope brought to Europe from the East the idea of inoculation, the doctors (says Walter Bagehot) were angry because the practise was not in their books and the tories were "cross with the agony of a new idea." There may be a *very* few old gentlemen left who can still be ruffled by a novelty of thought; the rest of us have almost lost even the capacity for surprise. New ideas have swarmed upon us so thickly that the latest comer has to be of a peculiarly staggering kind to find its way into the headlines. This is a *blase* generation. When Darwin announced the evolution-hypothesis, half the world seemed to be at the other half's throat; but Einstein comes along with a theory which reduces evolution into a mere incident, and we take it lying down. Every curate in England had his fling at Darwin; nobody, so far as I know, has even called Einstein a bad name. The worst that has happened is that a city alderman was discovered who had not heard of him. There is, of course, a difference. Darwin seemed to cast some unpleasant doubts upon our ancestry,

and that was not to be tolerated; but as Einstein leaves our pedigree alone and apparently does not affect the price of stock, we give him plenty of elbow-room and the freedom of the City of New York.

Possibly some of Einstein's immunity is due to the fact that most of us can not make head or tail of his theory. Those of us who try to understand it give it up and say with the Psalmist, "Such knowledge is too wonderful for me; it is high, I can not attain unto it." But those who are in a position to know tell us that it will require some very profound changes in the way we think about the universe. We have supposed that this was a universe in which time and space were separate and invariable quantities, that a mile was always and everywhere a mile and a minute always and everywhere a minute, that Euclid's geometry and Newton's doctrine of gravitation were universally valid. But if Einstein is right, then we have all been wrong. Time and space are not fixed and absolute; they are relative to one another and therefore variable. Moreover, parallel straight lines may meet, and gravitation may be something else. For our comfort, however, we are told that for all the practical purposes of life we can still go by the standard measurements; the old assumptions continue to be valid here in this planet. For the variations in the measurement of time and space only become perceptible at very high velocities.

Suppose a bar of metal one yard long were to be shot past you at a rate of 151,000 miles a second; it would appear to you to be only eighteen inches long.* If you could be shot alongside of it at the same speed, you would continue to see it as a yard; but to observers that saw you the yard would be only half a yard, and your (say) six feet would shrink to three. The length of a particular body is not absolute; it depends upon its velocity and the position of the observer. And if you say that the measurement of the standing observer must be the right one, the answer is simply, Why? He is moving at a very high speed himself—with the earth. For his speed his measurement is right; for your speed your measurement is right. And there is no such thing in the universe as a *standard* velocity. The scientists say that the speed of light is a maximum speed, that it is impossible for anything to travel faster than light, and this may mean that the true size of any body is its size when it travels at the same speed as light. But the point is, in any case, that its size at any given moment depends on its velocity.

The difficulty we ordinary folk have in grasping this point lies in the circumstance that we have no real experience of anything like it, for here in this planet we are all moving together at virtually the same speed, and we can never secure a large enough difference in speed for this contraction or expansion to become perceptible to us. But we are assured that the facts are as I have just stated them. The difference this theory of relativity makes is just this: Here is a given body; its size as I look at it is four feet by three feet by two feet. But that is not its actual size, for the body and I are moving at the same speed. It would be a different size for a person who was moving at a different speed, though of course the difference of speed would have to be very high indeed to make the difference of size perceptible. So we should have to say that the actual size of the body is four feet by three feet by two feet by so many minutes. That is to say, Einstein has discovered the fourth dimension, and its name is *time*. That of course does not add very much to our knowledge, for we do not know what time is. We know it as *duration*, the *flow* of time; and we can even measure the flow. But we do not know what it is that flows. The same is really true of space. We know it as *extension*, and we can measure it, but we do not know what it is. There is Something, some *continuum*, which we can (so to speak) tick off into lengths. Look at it this way, and it is Space; look at it that way, and it is Time. What this *continuum* may be, Science can not say; but perhaps (who knows) its real name may be God.

Those who have followed the course of scientific thought know that the conception of *matter* is no longer what it used to be. We now regard it as electrical energy in a state of inertia; and the old confident dualism of *matter* and *spirit* has become rather shaky. And now the old dualism of *time* and *space* is likely to disappear. The result of this is an enormous simplification. The universe begins to look more like a universe, that is a unity and not a collection of things. It seems to have a single matrix—its

> "secret presence
> Running through creation's veins
> Taking all shapes from Mah to Mahi."

It looks as though we were getting measurably near to the foundation of things. To be sure, Science tells us nothing about the nature of this basic reality; it deals only with its manifestations. But somehow Paul's word comes to mind—*in Him do all things cohere*, and the idea of divine immanence begins to wear a new plausibility.

It may mean that we shall have to create a new religious vocabulary. For instance, the old distinction between infinite and eternal disappears; the two words are names for the same thing viewed in different aspects. Tennyson's lines about our being borne "from out this bourne of time and place" really correspond to no reality. It is not that we are taken where time and place have ceased to be; but where time and space are the same thing and we are no longer able to measure them. We are taken "from out this bourne" of clocks and yardsticks, that is all. One trembles at the revisions we may have to make in our hymn books, if we are to bring them up to date.

But there is another aspect of all this which seems to me to be of enormous possibility. I recall the simplicity with which William Blake used to report his interviews with the prophet Isaiah and Voltaire and others, without any doubt or question in his own mind as to the reality of the incidents. Nor were these interviews mere gratuitous fancies; they represented real experiences of some kind. There is also the very remarkable and authenticated phenomenon of "second sight," that uncanny power which a rare individual here and there possesses of seeing something happen at another place or at some future time. With the phenomenon of telepathy we are all more or

*This speed is calculated on the basis of what is called the "Fitzgerald Contraction."

less familiar. I recall also the story of the Transfiguration where Jesus, Moses and Elijah met. Now the incredibility of happenings of this kind lies in our conception of the absolute fixity of time and space; but now that we know that they are relative to one another, is it absurd to suppose that they may both be relative to mind? To-day, we are, I believe, on the threshold of the greatest of all explorations, the exploration of the human mind. And for my part I see nothing that forbids the belief that we may uncover in the mind faculties and powers which may extend over time and space the control that we have now over the forces of nature; which may enable us to telescope or to stretch out both, so that "second sight" may become intelligible if not common, and it may no longer seem to us incredible that Jesus and Moses and Elijah should foregather on a mountain top and speak together. Time and space may be modes of God; perhaps it may turn out that they are also modes of our own minds, and that we shall discover some ways of handling them that may enable us as an ordinary event to be in two places at the same time. This is of course a speculation, perhaps an idle speculation; but for my own part, I confess that it seems to me that we may be on the trembling verge of new wonders that may make the greatest marvels of the past insignificant and tiny, that we may be drawing near that day when, as some one has said, man may stand upon the earth as on a footstool and laugh and reach out his hands among the stars.

Editorial Correspondence

From Nowhere in Particular

THOSE who live in the Nowhere escape many of the responsibilities of those who live in the Somewhere; they are the free lances, who can say what they will without having a Somewherite hurl at them the question, "Where did you get that?" That is, they are not called upon to sacrifice a great truth to a small accuracy of detail. From my window in Nowhere I see a man pass by, but from a window in Somewhere there is seen passing a grey suit, a straw hat, low shoes and a cane! In the Somewhere there lives a great tribe of conversation and correspondence wreckers who are stubbornly disputatious as to the tint of the middle stripe in the rainbow and never see the rainbow itself, and likewise miss the pot of gold at the end. In the Nowhere we take the pot of gold in our lap and catch the flood of treasure as it pours down the slope of the rainbow, until it is filled so full we can give everybody some and make everybody happy, excepting those who insist on counting the pieces and testing every one to see that it is good!

* *

What a dreadful thing it would be to have a chemist for a cook! Yet chemistry is an essential factor in good cooking. There are only a few great astronomers and mostly they live in a domed cabin on a hill somewhere, and chart the heavens and issue the running schedule of the stars, while the rest of us look up into the midnight firmament and see nothing but the glory of God. "Yes, it is a good pie, but—" "Yes, it is a glorious constellation, but"—"Yes, he is a good man, but—" "Yes, she is a good woman, but—" We climb into the balance with our ounce of evil and out-weigh the pound of good. What a splendid world would this world be if we all, or even the major part, looked for the good instead of the evil, for the beautiful instead of the ugly, for the true instead of the false, for the real instead of the sham, but such activities function only in the Nowhere, and there are not many living in that delectable land. I have a free pass through my imagination, and though I may not reside there I can be a frequent visitor. I am becoming acclimated; I can even speak the language rather imperfectly, which will account for my extravagances and whimsicalities with which I would camouflage some simple and wholesome truths.

* *

It is curious how very provincial are the people who live in the Somewhere and think they are somebody! There are those who live in the big cities, who when they drive through the country are wont to cry out, "What a God-forsaken place," when, behold, it is only man-forsaken, while the man-made city has crowded God out! How provincial are some churches, big ones, which live unto themselves alone, and are dead though they do not know it, because they have no mission children out in the Nowhere through which they are to grow. I have known an apple tree to grow to glorious proportions, luxuriant in branch and leaf, it may be with an occasional blossom, but it bore no fruit, and after the testing years it was cut down and became a burnt offering to its uselessness in the fireplace. It is only a question of time when the judgment comes to men and churches with the inquisition, "What are the fruits of your living? What have you done with your talent?" It is not enough that you have lived and prospered; what have you done with your life and your prosperity? There are those who think they are living in the Somewhere, but are really dwelling in a fool's paradise.

* *

There is a little mission church way out on the border, it is in the Nowhere, it does not hold your interest, does not even excite your attention, yet there minister and people are making a heroic struggle, meeting hardships and discouragements, sacrificing the best they have, and hoping and praying for a greeting and helping hand from the folks back home in the big Somewhere they came out from with songs of good cheer, and hearty slaps on the back, and the promise of support and fervent prayers for their success, but now forgotten because the old home churches have all they can do to get all they can spend and spend all they can get; because they must build greater barns, forgetful of what happened to the man of old who followed that policy! One thing we must remember, and that is, that the churches in the Some-

where and the churches in the Nowhere are all tied together, they live together or die together. Take a census of any big church and it will be found that its numbers and strength have been recruited from the little country churches; there is small growth from within and large growth from without. We wonder sometimes why our Church is not larger and stronger; we have the rational and the practical faith which it seems the world needs, especially in these times of stress. The whole explanation is in the lack of missionary spirit, missionary giving and missionary work; because we have not given we have not gathered. Out in the Nowhere is the place to build our church in the Somewhere.

* *

I came out of the Nowhere into the Somewhere to attend the session of one of our great State Conventions, and it was encouraging, even exhilarating. It was the largest numerically in many years, and the reports showed that, as compared with the time nearly half a century ago when I first entered it, it was getting rich. Its funds seem enormous; its machinery or organization has been perfected until it runs as smoothly as a Liberty motor; it is business from the word Go. The work that in the old times lingered over nearly a week is done and well done in six hours. And yet we have more money and less churches and Sunday schools than we had fifty years ago. And I noted, too, that in those ancient times we set out bravely to raise six thousand dollars by annual contributions from the parishes; we did not raise it, but we set that as our goal year after year, and only got just about the same amount as was received last year! But I have been more cheered by this session than for many years, for I see—dimly perhaps—but I see signs of encouragement. We have lost churches, but now a prophet among the laity, in pointing out the business necessity of closing up and selling certain churches which have served their day, adds that it is up to us to start new churches to take their places in more favorable localities, and unless we do this, our money and organization are vain. And another sign of encouragement was the fine spirit of fellowship and co-operation and the larger vision of service we are to render and for which we are to strengthen our forces. The Universalist Church is going forward to take its place with the forces of God for world redemption. I may be only a nobody from Nowhere, but I guess not yet.

F. A. B.

Afield for Fellowship

The Rev. George E. Huntley, D. D.

"ALWAYS put your best foot forward," said the centipede to the rattlesnake. The reptile laughed, and had reason for his merriment. What would have been exceedingly good advice for a biped or a polyped was ridiculous when given to one condemned by the Lord to make progress only on his belly. That centipede needed to learn the important lesson that the personal equation and many other equations should always be kept in mind. "Circumstances alter cases." Personalities, powers, prejudices, predilections, these and many other facts alter cases.

The General Sunday School Association, like every other national body in our Church, tries to keep in close, direct touch with parishes and people. Its officers believe that to build up and maintain an organization that shall be largely serviceable a vast amount of work in the field is absolutely indispensable.

Sometimes it seems a waste of time, energy and money to keep our workers traveling about from point to point and state to state. Why not rely on correspondence? Why not develop a system of questionnaires for obtaining the desired information? Why not, when trouble is reported, allow the office stenographer to send Form Letter Number 7 or Form Letter Number 9, as may seem appropriate? What does the denomination gain by having the General Superintendent hustling to the South, the President of the Missionary Association speeding to the North, the Director of the Young People hastening to the East and the President of the Sunday School Association gadding to the West?

The suggestion that the denomination and perhaps the world might be saved by quiet thought at headquarters and by letters dictated from a comfortable office chair is decidedly alluring. How easy it would be! How economical! How it would please the anxious and lonely spouses! How it would promote the longevity of the ecclesiastical servants!

But the work of a great Church can not be done in that way. There are many reasons, one of the principal being in this necessity for accurate denominational knowledge, not merely general but detailed. We can have helpful fellowship only as we have intimate acquaintance. Our workers must accept the itinerant career.

We have in the Universalist Church four hundred and thirty Sunday schools. We have four hundred and thirty different problems; for no two of the schools are exactly the same in location, constituency, opportunity, difficulty, promise. Dealers in foreign postage stamps used to impress upon us boys the fact that for ten cents they would sell us "a hundred varieties, all different, no duplicates and no two alike." As emphatically various are the Sunday schools to which we owe our service.

The criticism to be given upon so-called Sunday school experts is that they usually talk for the benefit of schools that exist only in their memories or their imaginations. They have too much confidence in their pet panaceas. Like the centipede they do not stop to find out to just what kind of animal they are giving their counsel.

When Secretary Hempel went to Maine last month, he came into direct touch with twenty schools —and he had to make twenty different speeches. He had to adapt himself instantaneously to twenty

groups of workers, no two with exactly the same situation or need.

Questions many times come to us as though we could give answers cut and dried. "What lessons do you advise?" "Do you approve of Sunday school contests?" "Should the Sunday school session precede or follow the church service?" "Ought we to have a summer vacation?" "How far ought we to co-operate with the other schools of the community?" It would be foolish and wrong to risk instantaneous replies. We must consider the situations. We must consider the workers.

There are some schools that are suffering from "too much superintendent," but more that need additional thought and care from the leader. There are some schools that have "too much minister," but more that deserve greater interest and support from the pastor. There are some schools that have too little room for their scholars, but more that have too few scholars for their room. The problem of the city school, each pupil of which lives an hour's ride from the church and has to pay twenty cents in carfare for each session, is undreamed of in Jerusalem Four Corners. Jerusalem Four Corners, however, has troubles of its own.

Since the beginning of the General Sunday School Association, in 1913, I have felt that if in the first ten years we could acquire a fair working knowledge of our field we would be doing pretty well. Every year we are gaining. I, myself, spend half or more than half of my time in field visitation, and I am gradually "getting acquainted." Now when a request comes to the office from some Sunday school in Illinois or Maine or Wisconsin, I usually am able to visualize the church, the superintendent, the leading workers and possibly the class of "live wires" in the third row on the left side.

It is becoming manifest, however, that it is quite impossible for one man to do all the field work that is required; and our Association is developing in different parts of the country competent men and women who shall go forth to give our message, extend our assistance and study our situation. Mr. Carl A. Hempel, of Massachusetts, and the Rev. Maude Lyon Cary, of New York, have just taken extensive trips and are likely to take more in the near future. The Rev. Frank Lincoln Masseck will help in California and the Rev. Laura Bowman Galer will assist in the Middle West. Vice-President Gibbs hopes to give some time for such service. The Rev. Stanley Manning, incidental to his work for the Young People's Christian Union, will hold Sunday School conferences wherever possible. From every place visited an elaborate, confidential report is sent to headquarters, so that a great body of useful information will be accumulated.

How do the schools like it? Apparently they are greatly pleased. At any rate they make themselves very delightful to the weary traveler. The more I know the people of the Universalist Church, the more I honor and love them. The more I visit their schools, understand their problems, and see their devotion and their success, the stronger becomes my denominational optimism. And from my fellow-travelers I hear the response, "So say we all of us." t is fine to go afield for fellowship.

THE SUNDAY SCHOOL LESSON

Charles A. Alden

JUNE 26—REVIEW: THE SOCIAL TASK OF THE CHURCH

Developing the Individual for Spiritual Expression in Social Relations

Peloubet's Notes suggest this review by picturing a wheel. The hub is "The Ideal Christian." The tire is "The Ideal Society." The two are connected by twelve spokes named (each preceded by the adjective "Christian") as follows: Character, Health, Work, Money, Education, Recreation, Co-operation, Home, Neighborhood, Nation, World, Society. To recapitulate the suggestions of this column may present the same general view from a slightly different angle.

The Ideal Christian

Sacrifice of Jesus no substitution for ours but an example to us. Custom or habit of cheerfully sacrificing our energy (or life blood) on demand of duty excels periodic ceremonies. Most people ready to sacrifice for something. Wisdom counsels a worthy purpose. Renewing mind as we renew bodies by food and drink, air and exercise. What proves good and acceptable and perfect is proved God's will. Spell "live" backward. Evil is to live backward. Serve the Lord without groaning. Love and let love.

Teachings about Health

The littered temple. "God bless the good janitor." Uncleanliness of worship means germs of spiritual disease. Prayer as a vacuum cleaner and scripture as a duster. Sanity and sanitation. Ellis Island fumigates immigrants. Alien thoughts should be at least examined. Don't smuggle diseased ideas. Body to be thought of as a temple. Health implies exercise. Without exercise Christians get fatty degeneration of soul. Paul illustrates Christian life by the games of his times and the rules of them. These rules have to do with physical health and spiritual as well.

Teaching about Work

Teaching and work bear different relation now from what they had in the time of Jesus. The whole of Jesus' teaching is tied up with the fact that he was a carpenter, a toiler. This partially explains his having so little hearing in his own country, that is his own community, where he was best known as a toiler. Work of street-sweeper as illustration of supposedly menial jobs being important to the health of the community. Divine and disorderly. Impossible combination. Rules of work not fixed by idlers or beggars.

Poverty and Wealth

Standing question whether the man possesses wealth or whether the wealth possesses him. Rents and absentee landlordism as a story of profit at expense of the suffering of our fellows. Selfishness eats out the spiritual confidence of the one oppressed by it. Yet self-determined cheaters cheat themselves. Wealth, if master, devitalizes. Wealth, as master, has made all the "divine right" claims that kings have, and as falsely.

Teaching about Education

Wisdom and understanding compared with possession of silver and gold. Long life is involved in education about health. Old idea of God giving a tree in Eden, whose fruit was knowledge between right and wrong, but man was forbidden to eat. The autocratic God does not want men to become like Him. Jesus taught of a God who is Father. A father wants a son to know and rightly acquit himself, and wants him to be like himself. Autocracy demands obedience without a reason or any understanding. The God who is a Father wants obedience because you understand that your own ideals can be reached by the way of obedience to divine law.

Rest and Recreation

The gamut between feasting and fasting. Religion is practical all the way. To play is sometimes to pray. Divorce from diversions not a religious necessity. Recreation needs rules. Religion needs recreation. Dogmatic domination of a day, too frequently describes our thought of Sabbath. Put the "serve" into "observe." The mastery of Sabbath must not lie in the hands of doctrinaires or profiteers. Bring the day out of servitude and put it to human service. Liberty not license for it. The high test of democracy is whether we of our own volition adjust opportunity to human welfare.

Working with Others

Where is there a platform big enough for all Christians? It must be the Christ spirit, not any creedal interpretation. Unity of spirit possible, but uniformity of creed is not. American idea: "*E Pluribus, Unum.*" Program where the part of idealist and that of pragmatist unite. Spiritual X rays show co-ordination in religion as members of one body co-ordinate for physical action. Ear to the past (experience), eye on future (opportunity). The head is overhead. Reason should direct. Cressy's article on "Consider the Goat—He Uses His Head."

The Christian Home

Mary and Martha showing the relation between physical food and spiritual. Domestic duties should not be shunned but should not master spiritual purposes. Spirit of love in home more important than any rules of details. House-keeping and soul-keeping should be married. Physical care of children being given more importance than the spiritual care.

Making the Neighborhood Christian

No compulsion meant in title. This also applies to the three lessons that follow. Standing of law depends on understanding of people. Saved by law not by (grace) escape from it. Get into harmony with divine law or you are an outlaw. Neighborhood Christianity roots back into character and conduct of individual Christians.

The Christian Nation

Did Israel choose God or God choose Israel? Nation as liable to egotism as individual. "We are Abraham's children." Other nations that think they have nothing to learn of Germany are as foolish as Germany was in thinking she had nothing of value to learn of democracies. The relation of the voice of the people to the voice of God. Who condemns the majority assumes a near-infallibility for himself. Government afraid of free speech does not well illustrate American liberty.

The World, Christian

League of Nations. Ought to be "able to disagree without being disagreeable." Seek truth above all partisanship and above all leadership. Some international association necessary. Three combinations are fundamental: wisdom and understanding; counsel and might; knowledge and fear of God. Jesus on the critics (Matthew 11 : 16-19). When the Spirit moves men are unafraid. The upper room at Pentecost transformed those who had "fled and left him alone" to go out and give their lives to a similar ministry. Holy Spirit takes up practical helpfulness of human relief, the same kind of thing that Jesus said indicated the presence of the Spirit of the Lord. Justice the only basis of peace in world, or in nation, or in home.

Christian Social Order

Much religious thought given to contrast of the material and the spiritual. This lesson concerns their proper adjustment for human welfare and progress. Slavery worse for owners than for slaves. It is always worse to do wrong than to suffer it. Liberty for bruised. Jericho road teaches the responsibility of society for the hold-up. Shall social justice be promulgated by denunciation or by demonstration of the right way? Jesus came preaching that: Light shining in darkness does itself condemn the darkness. Habit of Christians in practical helpfulness leads the people to the lifted Christ.

THE REV. PHEBE A. HANAFORD

On the 6th of May, 1918, at the home of her daughter in Genesee County, N. Y., Mrs. Phebe A. Hanaford celebrated her eighty-ninth birthday and the fiftieth anniversary of her ordination to the Christian ministry. On May 6 last in the same place she observed her ninety-second birthday. On June 2 at the home of her granddaughter in Rochester, N. Y., she finished her distinguished career as minister and author and progressive leader.

Mrs. Hanaford could claim an honorable ancestry, being a direct descendant of Gregory Priest, the pilot of the Mayflower. She was a cousin of Lucretia Mott and a cousin of Maria Mitchell. The spirit of old New England flowed in her veins. She wanted to lead, and did lead in the best things. She was born at Nantucket, May 6, 1829, and had often wished to live to be one hundred. She figured largely in the life of the sixties, seventies and eighties, being companion and co-worker at times with Susan B. Anthony, Julia Ward Howe, Elizabeth Cady Stanton, Charlotte Cushman, Mary A. Livermore and Louisa Alcott.

Mrs. Hanaford was the first regularly ordained minister in New England, the second in America, and the fourth in the world. The fact that she was born of Quaker parents and reared in that faith, and in spite of that became a Universalist minister, is cited by her friends as proof of her independence.

She was ordained in 1868 in Hingham, Mass. Mrs. Julia Ward Howe played the organ at the service, and her daughter Maude sang the ordination hymn, written by Mrs. Howe. Mrs. Hanaford was installed in New Haven. This zealous and forceful woman, then in the prime of her usefulness, preached and lectured throughout New England. For a time she occupied the pulpit of the old Portsmouth Church in Newport, R. I., in which village was Mrs. Howe's summer home. It was inevitable that the two women should become friends, and they worked together in many altruistic schemes, though Mrs. Howe was a Unitarian. Mrs. Hanaford ended her active ministry in 1891. She held her own with any speaker of the day, never failing to present her message in effective language and a clear, resonant voice heard in auditoriums. In 1870, she appeared before a joint session of the Connecticut Legislature, and acted as chaplain of the upper and lower houses. The check which she received for this service was one of her cherished possessions, as it marked the first instance of such a position being held by a woman and was evidence of the advance of her sex, ever a foremost wish and work of hers.

Besides her duties as minister, Mrs. Hanaford was a writer of some note, and was the author of fourteen books, including poems, biographies, essays, stories and addresses. She wrote the first life of Lincoln published after his death, and a copy of her life of George Peabody was sent to Queen Victoria, who sent to the author a note of thanks. For twenty years before becoming a minister she taught school, lectured on literary and other topics and, for a time, edited the *Ladies' Repository* and the *Myrtle*.

Mrs. Hanaford, as one of the early pioneer women preachers, by her strong personality, ability as a speaker and successful work, did much to establish women in the pulpits of all churches. She was educated in the public schools of Nantucket, taking the higher branches under private teaching. Dec. 2, 1849, she was married to Dr. Joseph H. Hanaford. He died in Reading, Mass., in 1907. Two children were born to them, Howard A. and Florence E., both of whom died in middle life.

This woman worker among us will hold an enduring place in the annals of our Church, for she was an effective factor in its building.

The funeral services were held at the home of her granddaughter in Rochester, N. Y., on Saturday, June 4, and were conducted by the Rev. W. W. Rose, pastor of the First Universalist Church of Rochester.

* * *

How character is revealed by answers to examinations! Here is one from a geography student whose sense of practicality is strong: "Germany could be placed comfortably into Texas if its transportation were possible." But would Texas be comfortable?—*Independent.*

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

A LITTLE HOUSE

I live in a little house,
But the door can open wide—
I live in a little house
But the whole round world's outside!

The light marches in with the morning,
The stars creep down at night,
The high rain treads on my door-step,
The far winds call on their flight,

And the Spring comes in as a lover,
When Winter's feet depart;
And O, the voices and voices
That reach the door of my heart!

I live in a little house,
But the door can open wide—
I live in a little house,
But the whole round world's outside.

Mary Stewart Cutting.

FREDA'S PINK ICE CREAM

"I CAN'T tell him! I really can't!" thought Nurse Margaret, as she waited in the corridor of the hospital for the great surgeon. Tell him that a patient, a wee mite of a girl, wavering between life and death, wanted pink ice cream and French pastry? No, it couldn't be done.

And yet—she must tell him just that. Only the night before Freda, a half-starved little waif, had been brought into the hospital, a sorry sight, after being run over by an automobile. At first they had even thought her right leg might have to come off. But now the great surgeon had hopes of saving it. He had set the bones and rigged up a wonderful contrivance to hold the leg in position; then he had left orders that the child was to be kept perfectly quiet—nothing should be allowed to excite her; if fever set in, it might prove fatal. "Get her to take some barley broth or a little diluted milk, if she will," he had said, "but give her nothing else."

And now Freda was demanding pink ice cream and cake with frosting roses on it—working herself into a fever over it, too. If they could only give her something to put her to sleep! But that was against the doctor's orders also.

The door of room 202 opened, and the surgeon came out, the great surgeon whom all the nurses adored for his wonderful skill—and yet feared even more. Like a great powerful machine, marvelously efficient but scarcely human, he seemed, as he made his round of the hospital every afternoon. Nurse Margaret stepped forward; but the words, the foolish words, wouldn't come. To say or even think "pink ice cream" in this presence seemed impossible. "She wants—she wants—" stammered the nurse. And the great man had to wait (such a thing was unpardonable). "She wants—Oh, she wants—" Then Nurse Margaret in desperation cried: "Oh, come and see!"

Down the hall they went to the room where Freda lay, with two nurses trying in vain to quiet her. "They don't have it in heaven," wailed the little girl, "I know, I know! And I never tasted it ever—not ever! And they don't have it in heaven! Oh, hurry, hurry, or it'll be too late!" The thin little cheeks were flushed, and she was wildly trying to break away from the two nurses who held her.

The great surgeon glanced sternly at the scene before him; then, motioning the two nurses away, he grasped Freda gently by the shoulders. "Now what is the trouble?" he asked in his big calm voice.

"Oh," cried the little girl, her feverishly bright eyes looking eagerly into his, "you'll get it for me, won't you, doctor? Please, doctor! Pink ice cream and cake with roses on it! And the ladies eating it every day in the ice cream parlor! And I'd never tasted it. And I worked and worked weeks and weeks, earning pennies and pennies; and all the time the ladies were eating and eating it (I could see 'em every day through the window). And when I got enough pennies I forgot everything else and ran toward the store—and then the car hit me. And I never got it—I never got it! And they don't have it in heaven! Oh, doctor, doctor!"

"But you're not going to die," said the surgeon.

A despairing wail answered this. "I am going to die. I guess I know. They always die in hospitals. And they never tell 'em till after they're dead. Don't I know? And I feel just awful—sinking away into nothing. Oh, no one can tell how I feel, 'lessen they're inside of me; and there ain't nobody 'cepting me. And I know; don't I know? And it's my money! Oh, hurry, hurry, or it'll be too late!"

Ten minutes later little Freda had her ice cream. Nurse Margaret fed it to her, and the surgeon stood anxiously watching her. She ate it slowly, enjoying each bit; then, settling back weakly, she said: "Now I don't care any more. Heaven's an awful nice place; everybody says so."

But of course Freda didn't die. In spite of the pink ice cream, or possibly because of it, she is getting well.

The story of Freda and her pink ice cream got into the papers; they even had a picture of the great surgeon watching her eat it. And now he is growing very fond of her, and other people are interested in her, too. When they found that she had been living with an aunt who said herself that she "never hadn't ought to have had the care of Freda—she had so many young 'uns of her own," they wanted to adopt the little girl. So very many people wanted her in fact that she was quite bewildered until the surgeon came to her rescue and decided for her. And now, as soon as the little girl is well enough to leave the hospital she is going to a wonderful new home, where she will be more than welcome. Her new mother has promised her pink ice cream at least once a week, and her new daddy—well, her new daddy is the great surgeon himself.—*Edith Mitchell in Continent.*

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

CLARA BARTON

What nobler work could claim the heart
and hand!
What higher purpose consecrate the soul!
She made again the wounded soldier stand,
And with her gentle touch and sweet
control
She served the lives that served their
native land.

And when Death came with his imperious
call,
She stood, the angel visible, to hear
What message from the dying lips might
fall,
And breathed, like that diviner Presence
near,
Impartial benedictions over all.

Then high, where Heaven's search-light
strikes to gold
Those names heroic, framed on history's
page,
Let Clara Barton's name be there enrolled,
Symbol of mercy in a suffering age,
And deeds of heroism manifold.

Helen A. Pardee,
Akron, Ohio, Mission Circle.

* *

W. U. M. A. OF RHODE ISLAND

The thirteenth annual Convention of the W. U. M. A. of Rhode Island was held on May 19, 1921, at the Church of the Mediator, Providence, the morning session opening at eleven o'clock.

After devotional exercises and welcome from the Mediator Circle, the committees of the day were named, reports of the different departments read and the election of officers took place. Increased membership was given by some Circles and the Sunday School Missions and Missionary Committees spoke of active interest, while Japan and the South had received increasing attention.

During an intermission there was a basket lunch with coffee served by the Mediator Circle and gay little May-baskets containing "goodies," photographs of the Clara Barton birthplace and Mission-study books were on sale.

At the afternoon session, the president, Mrs. Charles Russell, in her address spoke of the encouraging year which had passed, crediting the association's success to the untiring efforts of former presidents, to whom much honor is due. "Together is the key-word to power" in future successes in Japan, the South, in the new work at North Oxford, and to loyalty, co-operation and support should be the pledge for 1921."

The following resolution was voted to be sent to the President of the United States and the Rhode Island Congressmen: "*Resolved*, that we respectfully urge the President of the United States and our Rhode Island Congressmen to use their influence to the end (1) that an International Conference be called looking toward reduction of world armament; (2) that our national appropriations for increased armaments be held in abeyance until after this conference."

There were both violin and vocal solos and the beautiful Indian interpretation of the 23d Psalm read during the afternoon.

Mrs. Katharine B. Haskell, our woman worker in the South, was cordially welcomed. She brought greetings from the land of the magnolia and mocking-bird and pictured the allurement and opportunities of bringing the glad message of our religion to those bowed beneath the feeling of never having any chance and the fear of Orthodoxy, which is strong in this large North Carolina field. Here the pioneer can, in the joy of service, build we know not how great foundations.

The collection of the day was given for work in the South.

Dr. Lowe had a brief message of encouragement in which he said: "Things are looking up." And the Convention showed many satisfactory activities and golden opportunities.

The following officers were elected: President, Mrs. Charles A. Russell, 253 Elmwood Ave., Providence; vice-president, Mrs. Allen Presbrey, 131 Broadway, Providence; secretary, Miss Laura E. Hoag, 26 Mendon Road, Woonsocket; treasurer, Mrs. Henry P. Stone, Barrington; trustees, Mrs. Myron C. Fish, 59 Summit St., Central Falls; Mrs. Chas. M. Huling, 322 High St., Valley Falls, Mrs. Clarence Rich, 205 Mairan Ave., East Providence.

Laura E. Hoag, Secretary.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston, Mass.)

* *
* NOTES MNEMONIC. June 18. *
* Remember that scholars even if ab- *
* sent on vacations are still ours and *
* must be kept interested in their *
* schools. Write to them. Send them *
* post-cards. Impress them with *
* the fact that they are still members. *
* *

SUNDAY SCHOOL CO-OPERATION BECOMES A FACT

Christian workers and those outside of the Church will rejoice in the latest evidence of the determination of representatives of Christian agencies to join their forces and energies at every possible opportunity. There are two great interdenominational Sunday school organizations in the United States and Canada, the Sunday School Council of Evangelical Denominations, which includes in its membership thirty-two different denominational Sunday School Boards and Agencies, and the International Sunday School Association with lines running out to every state, province, county and community in the land. For a number of years these two great organizations have planned and worked independent of each other. But now the impossible has occurred. They are uniting their efforts to put over a program of religious education that will more adequately reach, teach and save for Christ and Christian citizenship the 26,000,000 children in the United States not now receiving any religious instruction. The significance of this is apparent when it is considered that, religiously trained, they insure a Christian democracy to-morrow, and that untrained they are the potential criminals and anarchists and unsafe citizens of the future.

To make this new venture possible a Joint Committee of Six has been appointed as follows: From the Sunday School Council of Evangelical Denominations—Rev. G. N. Brink, D. D., General Secretary American Baptist Society; Rev. Harold McGlee Robinson, D. D., Secretary U. S. A. Presbyterian Board of Publishing and Sabbath School Work; Robert H. Hughes, Publishing Agent, Methodist Book Concern. From the International Sunday School Association—Robert M. Hopkins, General Bible School Secretary Disciples of Christ and Chairman Executive Committee International Sunday School Association; R. M. Weaver, Chairman Business Department Committee International Sunday School Association; W. H. Stockham, Chairman Board of Trustees International Sunday School Association. This Committee, authorized by both bodies, is preparing to launch a campaign to raise $150,000 as an initial fund toward financing a National Program of Religious Education that will forestall moral bankruptcy and national decay.

The position of the Universalist Church in this new enterprise is somewhat problematical; but in some sections of the country our leaders are asked to co-operate and they are given a very cordial welcome at the preliminary councils.

OUR STANLEY SAYS

Stanley Manning, as he lightnings back and forth across the United States of America, always keeps his eyes open for Sunday schools as well as Young People's Christian Unions. Having just returned from a long trip through the South and West, he says, "The Sunday schools are progressing gloriously. In Colorado, Texas, yes, all along the line, they are healthy, happy and growing."

We thought so, Stanley.

Young People's Christian Union

DIRECTOR'S DATES

June 20-22, Ohio State Convention and Institute, Kent.

June 23, Pennsylvania State Convention, Linesville.

July 13-19, National Y. P. C. U. Convention, Chicago.

July 20, Consolation Church, Ky.

July 21, Crofton, Ky.

July 22-31, Southern Institute, Chattanooga.

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A LEADING UNION

After an interval of a little over a year I have returned to Rutland, Vt., and find signs of marked progress in the work of the Union. The latest step in this progress was the organization yesterday afternoon of a Junior Union.

Rutland is one of the leading Unions of the country, not in membership, for it has only about twenty active members; not in finances, although it has done much more than the average; but in the way in which it has trained some of its members for positions of larger responsibility, and in the development of a new method of local Union work which is of equal benefit to the Union and the local church.

This Union has furnished the last two presidents of the State organization, and the present secretary, and the first of these two presidents because of his efficient work was promoted, first to the vice-presidency and then to the presidency, of the National Union.

Some little time ago I wrote of the beginning made by this Union of a series of monthly evening services for the church. Some of the older people suggested that the Union provide some way by which they could show their interest in the work of the young people without attending the devotional meetings, and so perhaps preventing that free expression which is easier when the young people have the meeting by themselves. These monthly Sunday evening services were the result.

Last night I had the privilege of attending one of them, which took the form of a story evening. There was an attendance of nearly forty. A well-arranged program was given. After a hymn, the Scripture Lesson was read and prayer offered by Paul Cady, who presided. Four stories, selected from "The Valley of Vision," by Dr. Van Dyke, and "The Shepherd of Us All," by Mary Stewart, were read by four of the young ladies of the Union, while the choir, consisting of six members of the Union, interspersed the reading with appropriate hymns. The stories and the music had cast a spell over the congregation, and when the Director was called upon to speak, there was nothing to do but add a word of commendation.

Just to show what this kind of a Union can do along other lines it should be reported that the Director's engagement for Monday evening was canceled by telephone, and when the Rutland Unioners learned that he could stay over, they arranged, after the Sunday night service, to change the date of their annual banquet and business meeting from Wednesday to Monday evening. It is easy to postpone a meeting, and possible to postpone a banquet, but to do the opposite is a difficult task, but by no means impossible for a Union such as this. The members are busy to-day hurrying up the preparations, even though there is a circus in town, and the notes of the steam calliope in the parade are even now sounding in my ears.

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A GOOD REPORT

It chances that the first local Union report to reach the national office this year is the one from Westbrook, Maine. It is in so many ways a most excellent report, and indicates that so much good work has been done, that it is worthy of special mention. It is typical of the kind of work that is being done by many Unions throughout the country, which justifies the continued confidence and support of the Church.

Westbrook was one of last year's new Unions, and a year ago reported seventeen members. This year it reports twenty-seven, so it has done well in reaching out to other young people in the parish and community.

Thirty-seven devotional meetings have been held with an average attendance of twenty; seven business meetings and three socials are mentioned, and all of the special days were observed in accordance with the suggestions of the National Union. The financial system suggested by the national organization is used. All dues have been paid, and pledges to both State and National Unions have been met.

Every member is a contributor to the missionary funds of the Union through the Legion of the Cross, and twenty members receive *Onward*.

Six members of the Union are teachers or officers in the Sunday school.

Best of all is the fact that twenty-one of the twenty-seven members of the Union are members of the church, six of them having joined during the past year, and six others the year before.

Finally, here are some comments on other activities of the Union which are not only interesting in themselves but indicative of the training which these Unioners are obtaining:

"On Easter morning we held a 'Sunrise Service' at 5 a. m. There were thirty-four present. . . . The young people took full charge of the morning service on Young People's Day, one of our Unioners, Mr. Varnum, delivering the sermon, and other Unioners assisting in the service. The Union helped pay the expenses of two of our Unioners to go to Murray Grove for the welfare of the Union and Sunday school. . . . All of our Devotional Meetings have been *very successful*. Nineteen members have assisted in leading the meetings. We have only six more members to join the church and we will be 'over the top' with 100 per cent membership."

That is a good report from a good Union that has done good work. It will be duplicated by at least a hundred others when all reports are in.

Stanley Manning.

Rutland, Vt., June 6.

For the Quiet Hour

Honor the things that were, honor more the things that are, but highest honor to the things that are to be. . . . Generations coming will surpass all gone before, and coming songs will reach triumphant notes man has never yet touched. Perfect your instruments and your singers, for future music will exceed our best. Each period must praise His work to the next in a loftier scale of power.

A. G. Lawson.

Are you afflicted? Be not morose or rash, for this, too, shall pass away. Are you happy? Be not careless and vain, for this, too, shall pass away. Are you in danger? Are you tempted? Are you besieged with difficulty? Still, in every diversity of situation, remember: This, too, shall pass away. Restraint, encouragement, consolation—all are contained in that maxim, and also the sadness which clings to all worldly wisdom. After all, our worldly wit and wisdom shall pass away, and he only is truly wise who so numbers his days as to learn that the love of God is the beginning, as it is the end and essence, of all wisdom.

J. Fort Newton.

Former Governor Harding of Iowa told a convention of educators the other day: "The best conception of an educated person to-day is an individual whose mind is trained to enjoy and appreciate the noble things of life; whose hands are trained to do some useful labor well; whose body is symmetrically developed; whose heart is attuned to the highest impulses and whose patriotism is grounded on the fundamentals of our Government." It is a good definition, and might well be pondered by other citizens than teachers.

Congregationalist.

We can best prove our thankfulness to the Almighty by the way in which on this earth and at this time each of us does his duty to his fellow men.

Theodore Roosevelt.

Some Worth-while Books

Any Book Published For Sale by the Universalist Publishing House

Ships in Harbor. By David Morton. $1.75.

Ten years ago David Morton's manuscript was awarded one of the three prizes offered by the Lyric Society in its prize contest. The other two were published; Mr. Morton's being in the familiar sonnet form, went a-begging; but now it has come into its own, and he who runs may read.

The author is not a sailorman, but a lover of the sea and the ships that sail thereon, and a real poet, as we realize in "Wooden Ships"—

They are remembering forests where they grew,—
The midnight quiet, and the giant dance,
And all the murmuring summers that they knew
Are haunting still their altered circumstance.
Leaves they have lost, and robins in the nest,
Tug of the goodly earth denied to ships,
These, and the rooted certainties, and rest,
To gain a watery girdle at the hips.

Only the wind that follows ever aft,
They greet not as a stranger on their ways;
But this old friend, with whom they drank and laughed,
Sits in the stern and talks of other days
When they had held high bacchanalias still,
Or dreamed among the stars on some tall hill.

But this "bouquet of sonnets, sprinkled with songs and lyrics" is not wholly given up to the passion for the sea. Mr. Morton is guided by the mystery of Beauty, as witness this tribute:—

Who walks with Beauty has no need of fear,
The sun and moon and stars keep pace with him:
Invisible hands restore the ruined year,
And time itself grows beautifully dim.
One hill will keep the footprints of the moon
That came and went a hushed and secret hour;
One star at dusk will yield the lasting boon:
Remembered beauty's white, immortal flower.

Who takes of Beauty's wine and daily bread,
Will know no lack when bitter years are lean;
The brimming cup is by, the feast is spread;
The sun and moon and stars his eyes have seen
Are for his hunger and the thirst he slakes;
The wine of Beauty and the bread he breaks.

From his "narrow plot of ground" he has gathered verse-flowers which give delight to those who love delicate artistry and pastel tints.

The Custard Cup. By Florence Bingham Livingston. Picture jacket. $1.90.

"Mrs. Penfield's house had originally been a barn; but it had chanced to come up in the world as Mrs. Penfield went down, and they had met and joined forces to make a home where none had been intended. . . . Nominally, Mrs. Penfield was manager of the six buildings designated by the first owner as Cluster Court, . . . corrupted by the tenants to 'The Custard Cup,' . . . grouped around a horseshoe driveway which enclosed an oval devoted to a single pepper tree; but by common consent she was regarded as first-aid to trouble, and summoned as promptly for the baby's croup as for a fire in the roof, as inevitably for a scalded hand as for a leak in the kitchen." She has adopted two children, Crink, "not yet ten, a mere sketch of a boy, with narrow shoulders, a stubby nose and crinkly brown hair," and Thad, "a little fellow, with hair the color of a russet apple, and blue eyes fringed in long, soft lashes," and as the story goes on she makes room for "Ten-Second Lettie," so nicknamed by Crink because she requires only that fraction of time to become the center of a swirling scrap or any other activity, and also for Filibuster Caesar, a composite dog; and supports the family by fine laundering, which is much interrupted by the children's escapades and the constant necessity for mothering everybody. "Penzie" radiates kindness, sound judgment, joy of living, and cheery courage, and can put pep into even Mrs. Wopple, who as Uncle Jerry says, "is always in a draught from her own sighs."

This is a first novel, and a well of delicious humor; and it is alive from the start to the finish, which, knowing Penzie, is exactly the finish you might expect.

The Man Who Did the Right Thing. By Sir Harry Johnston. Picture jacket. $2.50.

Sybil Grayburn marries Lord Silchester, twice her age, instead of Captain Roger Brentham, whom she loves. He soon after accepts a consulate on the East Coast of Africa, and on the voyage meets Lucy Josling, who is going out to marry John Baines, a missionary. There we have the tangle that makes the story, in which a devoted sister, Maud Brentham, a masterful Ann Jamblin, afterward Ann Anderson, the Josling and Baines families, and a number of missionaries and people in the consular service also figure.

Sir Harry Johnston, you will remember, is the author of "The Gay-Dombeys," which is like a modern wing built on to the house of "Dombey and Son;" and in this book he has given us striking pictures of East Africa, which he knows well, of missionaries and their lives and struggles. and of the muddling of diplomats, which seems never to go out of fashion.

The Circus and Other Essays and Fugitive Pieces. By Joyce Kilmer. $2.50.

This is the last literary legacy of Joyce Kilmer, and has an introduction by Robert Cortes Holliday, his friend and literary executor. The Essays are: The Circus; The Abolition of Poets; Noon-Hour Adventuring; Signs and Symbols; The Great Nickel Adventure; the Urban Chanticleer; Daily Traveling; Incongruous New York; In Memoriam—John Bunny; and The Day after Christmas. The Fugitive Pieces include The Ashman; The Bear That Walks Like a Man; Absinthe at the Cheshire Cheese; Japanese Lacquer; Sappho Rediviva; Philosophical Tendencies in English Literature; Gilbert K. Chesterton and His Poetry, and various other studies, both critical and interpretative.

The ten essays were printed in the *New York Times Sunday Magazine* and later made a slender "semi-privately printed" volume; and were written, as Mr. Holliday says, when the author "had the effect of being ridiculously young, . . . also ridiculously wise for his years." Listen to this gem of paternal humor: "Your age, we will say, is three, and you are, we regret to say, somewhat sticky. . . . You had in all confidence requested Santa Claus to bring you a large live baboon. Instead, he brought you a small tin monkey on a stick. . . . There is manna for your soul in the thought that your father will take you to the Bronx Zoo this afternoon, and that you then can show your tin monkey to the baboon who lives there."

In Red and Gold. By Samuel Merwin. Illustrated. Picture jacket. $2.00.

This is another romance of China, that mysterious land where the tenth century and the twentieth are still contending for supremacy. The heroine, Hui Fei, is a princess by birth, who went to school in England and to college in Massachusetts, and the hero Griggsby Doane, an American who is acting as first mate on the river-steamer Yen Hsin, where much of the action takes place, but has a history. Then there are Rockingham Kane, a spoiled youth known as "Rocky," whose unsuccessful love for Hui Fei is beginning to make a man of him; his father, Dawley Kane, with much money and power; the Viceroy, Kang Tu, who finds that death has become his duty and so departs; two prim American women, and Dixie Carmichael, quite the reverse. It is an interesting story, with the ever-fascinating Chinese atmosphere, and ends in deep happiness.

Among Our Churches

New York City Letter

Divine Paternity.—Dr. Newton preached baccalaureate sermons at three American colleges in June. During his absence the Divine Paternity pulpit was filled by Dr. F. O. Hall and President R. E. Sykes. The Divine Paternity Mission observed Children's Day, June 5, and was delighted with the cheery message of Dr. Hall. On June 26 Dr. Newton will preach in Washington, D. C. The theme of the morning sermon, May 29, was "We Shall Not Forget." It was a strong plea for rational disarmament coupled with a whole-souled recognition and remembrance of the courage and heroism of American soldiers and marines. A Board of Domestic Control of the Divine Paternity Mission, consisting of twenty-four women connected with the auxiliaries of the church, will have oversight and lend the helping hand to the Mission. Mrs. Harry Holden is chairman. Dr. Newton will spend the vacation in quietly resting. The church secretary, Miss Florence E. Gray, will spend the summer in New Hampshire. * * **Washington Heights.**—The people are happy in anticipating the new church, soon to be erected. The site has been secured. Mr. Harris will spend the vacation period with Mr. Ove C. Sparre of the Mission at their Boys' Camp, Lookout Mountain. * * **All Souls.**—The newly elected parish worker, Miss Ethel M. Freeman, a graduate of Canton Theological School, will commence serving Sept. 15. The church will be closed for vacation during July and August. Dr. and Mrs. Bartlett will visit the Virgin Islands, other parts of the West Indies and northern South America. A new and richly illustrated lecture will be one result of the summer trip. The Y. P. C. U. on Saturday, June 25, will enjoy a trip up the Hudson to West Point. * * **Metropolitan Y. P. C. U.**—The annual meeting was held May 19, in the Social Hall of the Church of Our Father. After the dinner the officers for the coming year were elected, and dancing enjoyed. Officers elected: President, Erwin R. McLaughlin; vice-president, Miss Irene Douglass; secretary, Miss Ruth Layton; treasurer, Wm. E. Crawford, trustees, Louis F. Merlin, Ove C. Sparre, Wm. Nolte; Junior superintendent, Miss Mabel E. Muller; chairman Chapin Home Committee, Miss Emma J. Webb. Wm. E. Crawford was chosen delegate to the Chicago Convention. * * **A New York Invitation.**—I recently received an invitation to a social function held upon a Staurday evening in one of New York's rich homes. The frank suggestion was offered, "Sleep Sunday morning." Such a course was impossible, as there are a few delightful sinners that insist upon attending the Sunday morning service. It is my modest suggestion that in the next invitation the prophecy of good motoring weather for Sunday afternoon be put in after the Sunday morning sleep mandate. * * **Brooklyn is in King's County,** amd the District Attorney is Mr. Harry E. Lewis, a loyal member of the Jewish faith and an able public official. As a boy Mr. Lewis attended the Sunday school of the Church of Our Father. In a recent address he deplored the lack of religious education, and its sequent result in crime records among boys and young men. To prove the fearful ignorance, Mr. Lewis told at a church gathering of a recent test made in a Brooklyn public school, at his request, to ascertain how many of the pupils knew the Ten Commandments. Out of 1,373 children questioned, 499 did not know the Commandments, and 351 children had never heard of them. Asked to repeat the Commandments, some of the pupils gave these answers: The first commandment is not to shoot craps. Don't marry. Do not make love to your neighbor's wife. There shall be light. The ten commandments were the ten amendments to the constitution. Children must keep off the steps of street cars. Not to swear for anything. Don't hitch on wagons. Don't crook anything. Thou shalt not hit thy father or mother. Love thy neighbor's wife. Don't swindle. There shall be water. Mr. Lewis declined to give the number of the school in which this test was made, but declared it illustrated the need of some sort of moral and religious training for these children. * * **Church Publicity.**—The strong Presbyterian Church, at a recent meeting, through a committee, declared that "a radical change in publicity is needed." It was pointed out that Saturday advertisements of the churches showed a tendency to "a keen competition in which a loud appeal is made to hear some preacher or some musical service or artist instead of the gospel of Jesus Christ. "Why compete? Why not co-operate? In the Roman Catholic Church the parishioners are expected to attend their own parish church and not stay away to hear something that is going on in some other church. We can learn a lot from our Catholic brethren. Modestly announced services at our various churches will be as well received by the public, and prove just as effective as the present loud announcements which are supposed to catch the eye of sinners." * * **Our Father.**—The call of the Far East and the China famine caused free will gifts of nearly $200 from a few generous folk. Plans are being made for a campaign to enlist new people in the church when the fall work opens. The past year has been one of the best financial years of the present pastorate. The minister will sail for Europe June 17, returning the first part of September. * * **A Summer Minister.**—The Rev. Hiram W. Smith of the Chapin Home will be glad to serve when needed in the Metropolitan District.

Thomas Edward Potterton.

Church News and Interests

DENOMINATIONAL CALENDAR

June 17-19. Missouri State Convention, Elmer.

June 20-23. Ohio State Convention, Kent.

June 21-23. Pennsylvania State Convention, Linesville.

June 23-25. Missionary Institute, at Tufts College, Mass.

July 13-19. National Y. P. C. U. Convention, Chicago.

July 16-Sept. 5. Murray Grove, N. J.

July 22-31. Chattanooga Institute.

July 31-August 21. Ferry Beach Institute.

Aug. 12-14. Texas State Convention, Elgin.

Sept. 11-17. Sunday School and Y. P. C. U. Institute, Chicago.

September 20-22. Illinois State Convention, Galesburg.

Sept. 26-29. Maine State Convention, Waterville.

Sept. 27-29. New Hampshire State Convention, Nashua.

Oct. 15-18. General Sunday School Association Convention, Detroit.

Oct. 19-23. General Convention, Detroit.

Oct. 19. W. N. M. A. Biennial Convention, Detroit, Mich.

Oct. 22. Biennial meeting, National Order Universalist Comrades, Detroit, Mich.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

CHURCH MEMBERS REPORTED IN 1921

Before reported	2,829
Boone, Iowa	1
Philadelphia, Pa., Messiah	1
Claremont, N. H.	14
Worcester, Mass., First	53
Portland, Me., Congress Square	12
Muncie, Ind.	6
Livermore Falls, Me.	10
Total	2,926

CHRISTENINGS

Before reported, 148. Boone, Iowa, 1; Derby Line, Vt., 9; Livermore Falls, Me., 4. Total, 163.

PERSONAL

Dr. R. Perry Bush of Chelsea, Mass., will sail early in July for a two months' trip to South America, visiting Rio de Janeiro, Montevidio, Buenos Ayres and Valparaiso. He has been to South America before, but this is the most extended trip he has yet undertaken.

Colorado

Denver.—Rev. W. H. Skeels, pastor. Out of Rev. Stanley Manning's visit to us has grown a Sunday evening devotional meeting, which gives promise of fine results. The young people have charge of this meeting and it affords a fine training. The Men's Club staged a benefit and entertainment for the Boy Scouts, May 20, which was a great success. Colonel Hutchinson, executive secretary of the Boy Scouts of the city, gave a fine talk, saying that our church might well be made the headquarters for fifty Boy Scouts. Fifty boys coming to this church for their recreation will mean something for the future of our organization.

Florida

Mt. Pleasant.—Rev. A. Arnold Ross of DeFuniak Springs preached Sunday morning and evening, May 29, in the Unitarian church. The church was filled at the morning service, and in the evening it was impossible to accommodate the throng that gathered. There is a strong possibility of organizing a Universalist church here.

Iowa

Mitchellville.—Rev. O. G. Colegrove, pastor. Mr. Colegrove has been chosen pastor for the fourth year, beginning next October. We were represented at the State Convention at Waterloo.

Waterloo.—Rev. Otto S. Raspe, pastor. Services are now being held in a chapel in East Waterloo. A Sunday school has been organized ith an enrollment of fifty-three. Congregations are increasing.

Boone.—One new member was added to our church and one child was christened on June 5. We had good reports at our annual meeting and have over $300 in the treasury.

Maine

Dover-Foxcroft.—Rev. J. Frank Thompson, pastor. June 5 was observed as Children's Sunday, when the pastor preached on "The Religion of Childhood and Its Needed Transformation." A concert by the children followed. At the last session of the newly organized Sunday school, the pastor's adult Bible class numbered twenty, five of whom were men.

Livermore Falls.—Rev. A. A. Blair, pastor. June 5 was Children's Day here. Four children were christened, and ten united with the church.

Massachusetts

Melrose.—Rev. L. L. Lewis, pastor. Mr. Lewis preached an able and impressive sermon to the graduating class of the high school on Sunday, the 5th. The music, under the direction of Mr. W. T. Capers, was rendered by a choir of ten voices with violin accompaniment and was of a high order. It was a beautiful service and was enjoyed by a congregation which filled the church.

Worcester, First.—Rev. V. E. Tomlinson, D. D., pastor. Though twenty-one were received into the church earlier in the year, the feeling was general that many others only needed a little personal work to be persuaded to enroll, so Sunday, June 5, was set apart as Recruiting Day, and teams were appointed to aid the pastor. The result was that a class of fifty-three joined the church. Dr. John Smith Lowe was present to add his ringing word and to assist in the communion service. Sunday, June 26, marks the fiftieth anniversary of the dedication of the present church edifice, at which time Dr. John Coleman Adams, the son of a former pastor, Rev. John G. Adams, who assisted at the dedicatory service, will speak on "The Spiritual Harvest of Fifty Years."

Cambridge, Third.—Rev. Lucius R. Paige, pastor. On Sunday, May 29, a memorial tablet, containing the names of twenty-nine young men from this church who took part in the World War, two of whom made the supreme sacrifice, was unveiled. Capt. E. H. Monett made the address of dedication. William H. Howe, Commander of Charles Beck Post, G. A. R., also made a brief speech. Mr. Paige gave a patriotic sermon on "Blessed are the Peacemakers." Over one hundred Comrades and their wives and friends were present at the last meeting of the year June 2 when an interesting illustrated lecture was given by a representative of the American Telephone Company. June 5-12 was observed as Children's Week. On Sunday, June 5, a beautiful American flag presented by Mrs. W. A. Lockhart just before her death, was consecrated. June 8 was Parents' and Children's Night, when the Sunday school pupils gave a dramatized story of "Ruth," and Mrs. Frank Chamberlain, State Supervisor, and J. D. Tillinghast gave addresses. June 10 was Fathers' Night, held under the auspices of the Boy Scouts, and June 11 was the annual Sunday school picnic at Franklin Field.

New Hampshire

Claremont.—Rev. C. B. Etsler, pastor. Fourteen members were received into the church, June 5, which more than doubles our membership since the Baltimore Convention.

Vermont

Derby Line.—Rev. E. L. Conklin, pastor. Children's Day was observed June 5. The day was perfect, the church beautifully decorated and the children thoroughly drilled. A large congregation manifested their approval of the occasion by a generous contribution. Nine children were christened.

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PRESERVE OUR UNIVERSALIST SHRINE

Good Luck, Murray Grove, N. J.

Ho! Universalists, we ask you to do something, the influence whereof shall reach out beyond the limits of our Zion—something for humanity—something for God! And "you shall rejoice in all that ye put your hands unto, ye and your households, wherein the Lord thy God hath blessed thee."

Make haste then and have a part in this noble work.

Wanted	$10,000.00
Before reported	400.00
A. B. Newbury Co., Tom's River, N. J.	150.00
George A. Freidrich, New York	125.00
Miss Katherine Friedrich, New York	10.00
Mr. Walter Gabell, Restoration, Philadelphia	100.00
Mr. and Mrs. Darling, New York	20.00
Miss Katherine Hull, New York	10.62

Send money or pledges to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass,. or to E. M. Waller, president of the Murray Grove Association, 6312 North Park Ave., Philadelphia, Pa.

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SOME SUGGESTIONS ABOUT CHURCH NEWS

The editors wish—That pastors and church officers would send them such items of church news as may be of general rather than of local interest.—That they would condense such items as much as possible, dealing sparingly in adjectives and leaving some details to the imagination.—That they would allow the privilege of necessary editorial revision without feeling hurt or resentful.—That they would not send newspaper clippings or programs and expect the editors to make up a story from such data. Programs are not always reliable and the average newspaper reporter has a strange faculty of missing the point in matters of religion and church life. —That when it seems necessary to send such unsatisfactory data they would not "add insult to injury" by scribbling across the margin of the paper, "Please make a note of this. Am too busy to write you a report of it." It happens that now and then the editors and their helpers are themselves somewhat busy, strange as that may seem, and it is not always convenient or even possible for them to lay aside other matters to do work that somebody else ought to have done.—That they would send in such news while it is news; and that in sending it they would not wait until the very last mail by which it is possible to reach the office in time for the next issue of the paper.—*Watchman-Examiner.*

Notices

MASSACHUSETTS UNIVERSALIST COMRADES

Field Day at Tufts College, Saturday, June 25

Program

2-3 p. m. Register at Packard Hall. Look around the "Hill." All the college buildings will be open, including the Barnum Museum, the home of the famous "Jumbo." "Whistle for the Universalist Comrades" and get acquainted.

3 p. m. Ball game at Tufts Oval. Melrose versus West Somerville. *A regular game.*

6 p. m. Banquet in Goddard Gymnasium.

7.15 p. m. Singing.

7.30 p. m. Addresses by John A. Cousens, President of Tufts College, Rev. Nelson L. Lobdell of the Japan Mission, and Bishop Edwin H. Hughes of the Methodist Episcopal Church.

Banquet tickets, $1.50, may be ordered from a representative in the local church or from Alvar W. Polk, secretary, 359 Boylston St., Boston, to whom checks should be made payable. All orders must be in hand not later than Wednesday, June 22.

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MURRAY GROVE ASSOCIATION

Program for 1921

July 16. Opening Day.

July 17. Morning Sermon, Rev. C. E. Petty.

July 18-23. Chapel Talks, "The Meaning of Faith."

July 24. Morning sermon, preacher to be announced. Evening Conference, "Our Greatest Work."

July 25-3;. Chapel Talks, "Social Service."

July 31. Morning sermon, preacher to be announced.

Aug. 1-6. Chapel Talks, "The Spirit of Democracy."

Aug. 7. Morning sermon, Dr. C. C. Clark. Evening Conference, "Am I My Brother's Keeper?"

Aug. 8-13. Chapel Talks, "The Great Missionaries."

Aug. 13. Birthday party. Ida Smith, Scranton, Pa., director.

Aug. 14. Morning sermon, preacher to be announced. Evening Conference, "What I Would Do with Murray Grove."

Aug. 15-20. Chapel Talks, "The Manhood of the Master."

Aug. 18. Annual Meeting.

Aug. 19-20. The Fair.

Aug. 21. Morning sermon. Dr. J. M. Atwood. Evening Conference, "Why Be Good."

Aug. 22-27. Chapel Talks, "With the Future Men and Women of the Universalist Church." 9-12, each day, Sunday School Institute, Dr. Huntley, director.

Aug. 28. Morning sermon, Dr. Huntley. Evening address, Dr. J. M. Atwood.

Aug. 29-Sept. 3. Chapel Talks, "The Spirit of Youth." Y. P. C. U. Week, Rev. Stanley Manning, Director.

Sept. 4. Morning sermon, Rev. Stanley Manning. Evening Conference.

Sept. 5. Field Day.

Sept. 6. Closing Day.

One evening each week will be given to story-telling, another to games and another to dramatics. There will be boating, sailing, bathing and fishing.

Rates $14 to $17 a week. For further information write to Rev. Chas. E. Petty, 174 West End Ave., Binghamton, N. Y.

Chas. E. Petty.

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PENNSYLVANIA W. U. M. S.

The annual meeting of the Pennsylvania W. U. M. S. will be held at Linesville Thursday morning, June 23, when all reports from secretaries of local circles and state chairmen will be read and all business pertaining to the Society will be transacted.

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MAINE FELLOWSHIP COMMITTEE

Letters of transfer issued by the Massachusetts Convention to Rev. Hugo A. Perdelwitz and by the New Hampshire Convention to Rev. J. Frank Thompson have been accepted by the Maine Fellowship Committee.

Arthur M. Soule, Secretary.

PENNSYLVANIA STATE CONVENTION

Linesville, June 21-23

Tuesday, June 21, 10 a. m. Organization. Address of Welcome by George Stratton. Response by the President, E. M. Waller. Appointment of Committees. Reading of reports. 1.30 p. m. Session of the Sunday School Association. Address by Rev. John Sayles. 7.30 p. m. Devotional Service—Rev. E. C. Sweetser, D. D. Occasional sermon by Rev. H. E. Benton. Communion Service by Rev. J. L. Dowson. Offering for Gunn Ministerial Relief Fund.

Wednesday, June 22, 9 a. m. Devotional meeting, Rev. George F. Morton. 10 a. m. Roll Call and reading of minutes. Report of Committee on Official Reports. 1.30 p. m. Report of Committee on Nominations. Address by Rev. John Smith Lowe, D. D. Ministers' Meeting. 7.30 p. m. Devotional service—Rev. William H. McGlauflin, D. D. Addresses by Rev. John Sayles and Rev. Clinton Scott.

Thursday, June 23. Women's Missionary Association in the morning. Convention of the Y. P. C. U. in the afternoon.

Invitation

The Linesville parish will cordially welcome delegates and visitors to the Pennsylvania Universalist Convention to be held here June 21-23. Room and breakfast will be provided free, dinners and suppers to be furnished in the parish house by the Cheerful Workers at moderate prices. All who intend to come are requested to send their names to Mrs. Ida Stratton, Linesville, Pa., as early as possible.

Linesville is on the main line between Pittsburg and Erie of the Pennsylvania railroad, fourteen miles from Meadville, with trolley connection.

J. L. Dowson, Pastor.

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WANTED

Fifteen hundred men to attend the National Convention at Detroit, Mich., Oct. 19-23. Saturday, Oct. 22, will be Comrades Day. A big program is planned. Live men at this Convention means a live future for our Church. Sign up without delay. Now is the time to plan for the trip.

Lewis L. Peck,
National Transportation and Publicity Manager.

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MISSOURI STATE CONVENTION

The annual session of the Missouri Universalist State Convention will be held June 16-18 at the First Church at Elmer.

Dr. John Smith Lowe, and Dr. Joseph M. Tilden, president of Lombard College, are to be speakers.

Invitation

The First Church of Elmer invites all Universalists of Missouri to the annual session of the State Convention. Delegates and visitors will be entertained by the church.

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"UNIVERSALIST BOOK OF REFERENCE" WANTED

Will any one having a copy of E. E. Guild's Universalist Book of Reference which he would be willing to sell kindly notify the *Universalist Leader?*

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Obituary

Mrs. Carrie M. Smith

Mrs. Carrie M. Smith died at her home at Towerhill, Ohio, May 25, at the age of eighty-seven years. She was of Universalist ancestry and ever devoted to that faith. She was known to her wide circle of friends as "Aunt Carrie," and will be sadly missed by the many who sought her comfort and counsel.

Mrs. LaVantia Conger

Mrs. LaVantia W. Conger passed on to the higher life at the residence of her daughter, Mrs. W. A. Poage, in the city of Waco, Texas, April 7, after an illness of two months. She was born in Knoxville, Ill., Nov. 6, 1845.

Mrs. Conger is survived by two sons and two daughters—J. D. Conger, China Springs; H. E. Conger, Woodson; Mrs. W. H. Rollins, Cleburne; Mrs. W. A. Poage, Waco, Texas; and one sister, Mrs. Helen A. Conger, Alameda, Cal.

Mrs. Conger was educated at Knox College, Knoxville, Ill., and graduated at Lombard College, Galesburg, Ill. She was married to the late Harvey E. Conger, Feb. 4, 1866. He died at Waco May 4, 1901.

Mrs. Conger had been a lifelong Universalist, coming from Universalist stock of the early days of Universalism in America. She was a daily living example of her faith, and was admired and loved by both old and young who knew her. This living of her faith made friends of and converts to Universalism. The greatest preacher, after all, is he who gives a practical living demonstration of his faith.

Funeral services were held from the residence of Mrs. W. A. Poage, Waco, the writer officiating. Many relatives and a host of friends were present. The profuse floral offering expressed a deep sense of appreciation of the life of Mrs. Conger. Interment was at Oakwood Cemetery.

R. E. Brooks.

Edgar Daniels

In the death of Mr. Edgar Daniels, Thomaston, Me., loses one of its honored citizens. For eighteen years Mr. Daniels has been an officer at the Maine State Prison.

Whether in business or the social relations of life, there was always the same fidelity to duty, honest purpose, and devoted zeal. Quiet and reserved in manner, and of an optimistic nature, he made others feel the joy of living. He loved his home and his life is a sacred memory to those left to mourn their loss. Mr. Daniels leaves a wife, an aged mother and two sisters, one of whom is the widow of the late Dr. George G. Hamilton of Everett, Mass.

Funeral services were held April 12, which were largely attended. They were conducted by Rev. E. W. Webber, chaplain of the prison.

Mrs. Catherine M. Snook

Mrs. Catherine M. Snook, widow of Rev. Benjamin F. Snook, died April 28, after an illness of two months.

Catherine Moore was born Feb. 17, 1837, at Bloomington, Ind., the sixth of twelve children. At the age of sixteen she moved with the family to Jefferson County, Iowa, and in 1857 she was married at Indianola, Iowa, to Rev. Benjamin F. Snook, then an active Universalist minister. In 1874, Mr. Snook established the Universalist church at Webster City, Iowa, and the family moved to that city soon after. Following several years of successful ministry here, the family moved to Iowa Falls, Iowa, and to Wausau, Wis., where the husband and father successfully served Universalist parishes. The father and mother then retired to the home of a daughter, Mrs. Ella A. Burleson, of Webster City, where Mr. Snook died in 1902. Mrs. Snook has since resided at the Burleson home. Mrs. Snook leave three children surviving of a family of seven, and twenty grandchildren. She had always been a most devoted and capable wife and mother, and throughout her long and useful life was a thorough and consistent Universalist. She was in her eighty-fifth year, and many have come to think of her life as a beautiful benediction that passeth not away.

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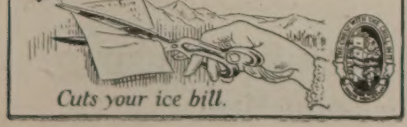

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The *Literary Digest* has a symposium—"Is the Younger Generation in Peril?" Answering off-hand we should say they are if they are pedestrians.—*Kingston (Canada) Standard.*

* *

"I say, porter, did you find fifty dollars on the floor this morning?"

"Yes, suh. Thank you, suh."—*The Brown Jug.*

* *

Under the beneficent rule of self-determination a small nation can do anything a large nation wants it do to.—*Cleveland News.*

* *

Of the headline writer a pertinent critic says in a paper unknown to me:—

He "scores," he "raps," he "hits" and "flays,"
He "lauds," he "seethes," and "flaunts" and "flouts."
He "probes" and "urges," "balks" and "slays,"
He "seeks," "locates," "denies" and "scouts."
He "bolts," he "wars," "declares" and "aids,"
He "passes lie," "indorses pledge,"
Oh, I can stand "appeals" and "raids"—
But spare me from that word "allege."
—*Christian Register.*

* *

"The Browns named their baby after Julius Caesar."

"Why, the crazy idea! What did they do that for?"

"Because he was born too late for them to name him before him."—*The American Legion Weekly.*

* *

Mr. Nouveau Riche (selecting Devotional Gift Book): " 'Common Prayer'—'aven't you got any a bit more clarssy?"—*London Opinion.*

* *

"Great excitement at the country club."

"Over what?"

"A country man tried to join."—*Louisville Courier-Journal.*

* *

"What sort of a time is your friend having on his motor tour?"

"Great! I've had only two letters from him—one from a police-station and the other from a hospital."—*The Bulletin (Sydney).*

* *

A placard in the maternity ward of the Madison (Wis.) General Hospital reads: "No Children Allowed."—*M. L. M., in the Chicago Tribune.*

* *

Let us not be unreasonable. People went crazy before there were any moving-picture shows.—*Toledo Blade.*

* *

Thomas A. Edison has been in bed with a cold. No. 78. What's good for a cold?—*Detroit News.*

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